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The Bearing of the Parable of the Good Samaritan on Philanthropic Missions.

BY MRS. L. W. WILLIAMSON, TOPEKA, KANSAS.

THE idea of missions is not one of the nineteenth or twentieth century, but it began away back when God said to Abraham: "Through thy seed shall all the nations of the earth be blessed." Some historians tell us that the greatest event of ancient history was the crossing of the Rubicon, but in reality. the greatest event was when Paul entered the little town of Phillipi, to carry the light of the gospel to the Gentile world. Ever since that time there has been somewhere, some place, men and women, willing to tell others of Him, who died that we might live. In times past we have had our systems of missionary work and that is necessary and right. No work either temporary or spiritual can be successfully carried on without system. The successful corporation must have order to succesfully carry out its plans, so must the follower of Christ. Here the capabilities of one member may be used to advantage, there, another may be better adapted to some other part of the work. Have you ever noticed that while some Christians complain that they can find no opportunity to do good, others can find only time to enter a few of the many opportunities opening up to them? The difference between these two classes of Christians is not in their circumstances, but in their spiritual discernment. Some men are blind to their opportunities, there are two" who pass by on the the side," where there is one ready to do all in his power to help the needy. This is an age of philanthropic work. Go to the city of any size and there you will find the asylums, the hospitals, provident associations and many institutions open on all sides to help the unfortunate. It may be to our shame as a church, that they are not all carried on by Christian people but they are carried on to help suffering humanity.

Missionary Work is Practical

The missionary today does not go out as he once did simply dividing the world into the Christians saved and the heathen lost, but he goes out as a proof that missions demand education, statemanship and wisdom, not piety or good intentions alone. Missionary work is being revolutionized because it is being socialized. The world is learning sympathy—a sympathy which means strenuous work—

and today progressive Christianity brings with it the care of the old, the blind, the leper, the orphan and all classes of people, who need sympathy and help. This is an age of specialties. The man who succeeds is the one who prepares himself for some special line of work. This idea has entered our church life and we see the need of acting the part of the Good Samaritan and helping him who needs our help. You remember when a certain lawyer came to Jesus to ask: "What shall I do to inherit eternal life?" Christ's answer was "Love," love for God first, then, love for our fellow men. Love is life. Only he who loves, lives. If we would learn the deepest secrets of the heart or develop the latent energies of man, it must be through love. How well our Master understood this! He who loves shall live, not only here but live hereafter. The lawyer willing to justify himself said: "who is my neighbor?"

It is at this point so many of us have a battle to fight. We must renounce self, when we come to the cross. As this lawyer, we often know better than we do. Let us never be found wanting in living up to the best of our knowledge. Let us not be self condemned. "A certain man fell among thieves." There were four who went down that same way from Jerusalem to Jericho, but according to our story only one was unfortunate. Many of us have passed down the road successfully but let us not condemn those who are less fortunate. Many around us are lying wounded and half dead. What are we doing? Are we indifferently passing by on the other side or are we looking and realizing the needs of our fellow sufferers and they with all knowledge passing by on the other side, as the priest and the Levite—sacred names—lack of true service. How sad it is when one bears the name of Christian but is found lacking in Christian service. Many can see how others can be useful in life, but no work seems suited to their ability. Oh if the eyes of Christians could once be opened, they would be as much surprised as Elisha's servant was when he saw the mountains covered with horses and chariots. But thank God for the good Samaritan! We must learn, and the sooner the better, that lost men cannot be saved by formal piety. A regular occupant in the church pew is commendable, but unless he sees the needs of suffering humanity and is willing to help the poor, the suffering, the unfortunate, he has no part with Christ. He must be a true helper in the work of the Lord if he would receive the reward of the faithful. The Samaritan suffered personal inconvenience in order to carry his suffering neighbor to the inn; there provided for his wants and left money to care for him with the promise of more when he returned. True Christianity reaches the pocketbook. To apply this parable to ourselves we must be alert to the needs of the world around us. No individual need ever despair, because the drift of life around him is toward evil and he sees multitudes being swept on by the current towards ruin. The evil drift of life is no excuse for neglect of Christian duty. We are not responsible for the general tendency of life around us, but are responsible for the way we individually behave in that current. The so-called Christian, who passes by on the other side, exposes himself to the indignant censure, which Christ and the whole Christian world since his day imposed upon the heartless and hypocritical priest and Levite. The gospel is intended to save men both for this life and the life to come and we must impress upon others not only to be saved for the future but also to know how to live for the present. This is being done by Christian people in various ways all over the world. Read the story of Dr. Eugene Dunlap how he so influenced the Siamese government as to close hundreds of gambling dens which were a menace to that people.

Read the life of Mary Reed, who is

giving her life to the care of the unfortunate leper. Such sacrifices as she has endured is only excelled by Him who sacrificed all for suffering mankind. Again read of Mr. Islie in Japan caring for hundreds of orphans through listening to the story of that great philanthropist, George Mueller. Orphanages! Contrast what Christianity is doing for the lambs of the flock, whom Jesus so loved, with that tower, of which we have heard, constructed for the sole purpose of destroying the girl babies in far off heathendom.

Christianity Saves Life, Heathendom Destroys

There are many institutions for the blind, for this malady is very common in oriental countries. Christian benevolence is a new idea to a heathen people, as their rule of conduct is "an eye for an eye, a tooth for a tooth" and often utter abandonment. Service to others for Christ's sake and because of the brotherhood of Christ must be demonstrated to them in order to be understood. Whatever people may think of Christianity as a system, these beautiful and unselfish ministries are bound to appeal to their humanity. Where has heathenism a similar philanthropic roll of honor? These all partake of the missionary spirit and as time advances is bound to become more and more efficient, and wherever we find this spirit, whether in the individual or society or Government, we find the Good Samaritan helping him who is in need. May we each one make this world a better world because we are in it, as Edward Everett Hale has put it:

"Not mine to mount to courts where seraphs sing,
Or glad archangels soar on outstretched wing;
Not mine in unison with celestial choirs
To sound heaven's trump, or strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or where Uriel waits,
But lesser worlds a Father's kindness know.
Be mine some simple service here below
To weep with those that weep, their joys to share,
Their pain to solace, or their burdens bear,
Some widow in her agony to meet,
Some exile in his new-found home to greet,
To serve some child of Thine, and so serve Thee
Lo, here am I! To such a work send me."

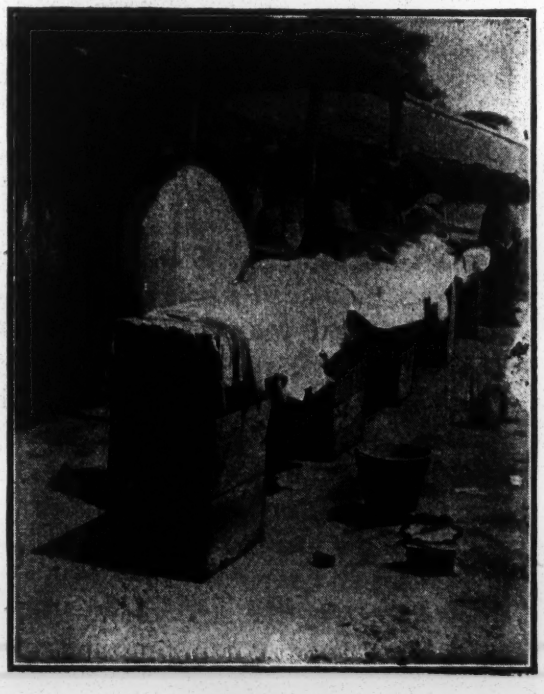
A Visit to Mukti.

By EMMA DEAN ANDERSON, Sargodhia, North India.

IT was my great privilege to spend a few days last August in this wonderful Christian Settlement. The Station for Mukti, is Khedgaon, a small wayside place on the Southern Marata railroad, about forty miles from Poona.

When I inquired, "How far is it to Pandita Ramabai's," the Booking Clerk answered, "Oh not very far, but you do not need to walk, for the ox cart is sent to meet every train to convey visitors to the school." Not wishing to be so dependent on others, I started to walk, but soon saw the cart coming. The pastor was with it, and extended to me the hospitality of Mukti, and was very sorry he had not been on the platform to welcome me. In a few minutes we were at the main entrance of the large compound. A lady whose business it is to look after the comfort of visitors took me in charge and showed me to a room. It was about 15 by 12 feet and was furnished with two beds, chairs, a table, looking glass, toilet arrangements, drinking and bath water. Everything simple and inexpensive, but all neat and clean. There are

several rooms like this one for the accommodation of visitors and you are at liberty to come and go just as you please. Soon one of the school girls appeared with a tray, on which were tea and other refreshments, and then I was left to rest. At meal time the lady who cares for the guests came to conduct me to the dining room. This is a room with clay floor and plain walls. There were about a dozen of sea's arranged around the sides of this room. These were about two feet square and four inches high. You sat on one another was placed in front of you for your tray of food and the third was placed at your back. You could have it upright or slanting just as you liked. Each guest was furnished with a brass tray. On this were about half a dozen small brass dishes each holding a teacup full. All were highly polished and shone like gold. In the dishes were different kinds of curried meats and vegetables. Rice and Chapatties or Indian bread were served with these, all you could eat. There is a special kitchen and cook for guests. The dining room is a place where one meets people from all parts of India and other countries. The quiet, loving hospitality impresses one.



IRONING DAY.

Never for a moment can you feel, that you are in the way, or a burden.

It was Saturday morning that I arrived, and that is wash day in the Settlement. All day relays of bright happy, young girls passed by my door going to the wells to wash their clothes, hair, and bathe. Sometimes they were singing merrily as they went tripping along, as full of life and fun as school girls in the homeland. My soul was wonderfully moved as I looked at them and realized what it meant to them to have been rescued and cared for by this hand-maiden of the Lord. From the little experience I had in rescue work during famine time I knew that every bright, pretty girl that was saved, had been "plucked as a brand from the burning," from a life of deep, deep, black sin, disgrace and loss of womanhood. Dear Reader, just think for a little, what it must mean to have fourteen hundred girls under your care to be a mother to them. O the riches of the grace of God, that can enable one of India's daughters to reach out and save so many of her own country women!

The grandest sight I have ever seen in India, is not the Taj at Agra, although that is beautiful beyond description, but the congregation at Mukti ten months ago.

The church building is in the shape of the Maltese cross. The structure is a substantial brick building, very plain, as are all the buildings nothing spent on ornamentation. It is so arranged that all can see the speaker. At the ringing of the bell the matrons, to the number of forty, arrange their girls in lines and march them into the church. I was anxious to see how such a large number of girls and women would be cared for without confusion. Quietly and reverently they came, and took their places on the floor. Next came the widows and then the rescued women, and then the families, with no more noise than that of their soft footsteps on the bare floors. Seventeen hundred people in the usual church services. It was a sight never to

be forgotten.

Just as the services were about to begin, Pandita Ramabai and her daughter came in at a side door and took their places on the floor near me. This was my first sight of one I had long desired to see. She was dressed in a plain white sheet, about ten yards long. This was draped around her body and up over one shoulder, and a short white jacket. No ornaments of any kind. She wore short hair. At once you thought of the regular high caste widow's dress. Since the day long years ago when her husband died, she has worn nothing else. You can see she is not a beautiful woman as far as natural beauty goes. but I think you will agree with me that she has a strong, good face. She seems to say you can trust me for I love you and only seek to serve and help you.

The services were conducted by Miss Abrams, a Deaconess of the American M. E. Church, who has been working in Mukti for years. There was a Bible talk, strong and simple, and then all were given the privilege of praying. Instantly hundreds of girls and women were on their faces before God. Most of them prayed aloud, and the sound was "as the sound of many waters." As they finished their petitions, one by one they passed out of the building. It was almost an hour before the last one arose from her place.

In the afternoon there was a Sabbath school or rather Sabbath schools all over the vast grounds. The one I attended was conducted by one of the teachers trained in the school. The work was well organized. There were nineteen classes and the lesson was well taught and earnestly listened to.

Continued Prayer

In the evening there were C. E. meetings. I remained in Mukti four days and during that time, day or night the sound of prayer never ceased. There seemed to be a prayer meeting some where all the time. Often two or three women or girls could be seen in some quiet place pouring out their hearts to God.

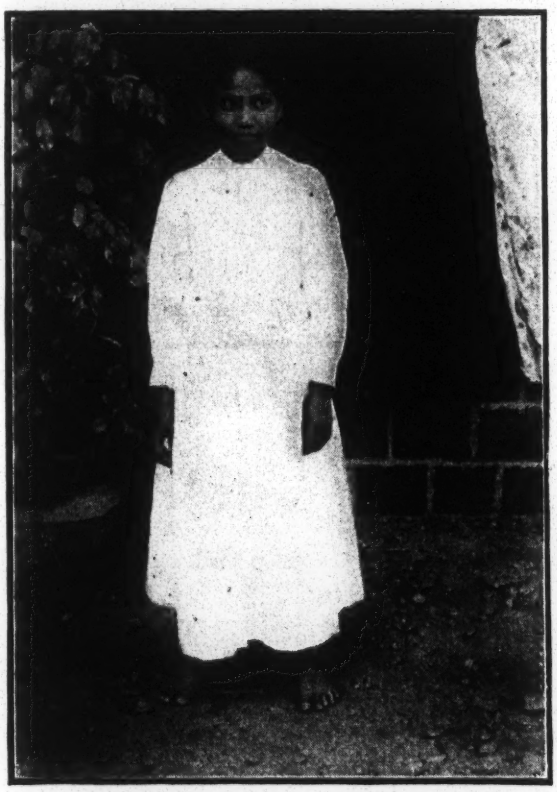
On Sabbath evening I had the precious privilege of spending an hour with Ramabai. As we walked arm in arm in the garden in front of her room she spoke of the wonderful things God had done for her and the children. She said: "I do not keep any bank account, but trust day by day for all we need." The question was asked: "Have you ever lacked?" She replied: "Never for food. One time there was not enough provisions in the storeroom for the next day, but before we needed it, food came. I have had to wait somtimes for money to build, but I make it a rule not to go in debt for anything, but go on praying until that or something better comes. I have lots of good friends in your country and I like America very much."

RAMABAI'S BABIES.

One of the glimpses I had of the home life at Mukti was to see Ramabai with her little ones around her, each one trying to get a little closer to her. One tiny wee thing climbed up into her lap and was rubbing her face. Her room is always

open to her girls. Evidently the babies know they are loved and petted.

Her own room is even more plainly furnished, than the ones set apart for visitors. Both she and her daughter live the simple life. I was told that there was a time when Manorama was fond of wearing pretty things, and that she had bright silk saries and silk jackets, but she gave herself to God in a deeper, fuller consecration, and since then she will not wear a sarie that costs more than $1.50.



ONE OF RAMABAI'S LITTLE GIRLS

Monday morning I visited the different departments of the industrial work. There were long rows of looms, (similar no doubt to those seen in August number of the Magazine. Eds.) where the girls weave the saries they wear. I counted seventy-five in one. In another department the girls and women were working at embroidery and drawn work.

Many are in the printing room. In those days Ramabai was spending many hours there herself as she was overseeing a Reference Bible in one of the languages taught in the school, that she was having printed.

There is a large dairy and garden. The overseer of the latter is a woman and she does fine work. All the work of the Settlement is done by the people living there.

About thirty boys from the school have chosen wives from among the girls and are still in connection with the settlement.

Each group of girls have their own kitchen arrangmements. and according to the custom of the poorer classes of people in South India they sleep on the ground. Each one has a bit of matting, a piece of cotton carpet and a blanket or some other covering.

Pandita Ramabai's work is not confined to orphans and widows; there is a Refuge Home with over three hundred women who have come to her from a life of sin. Many of these have found Christ, the Friend of sinners.

For the last year or two there has been Praying Bands going from Mukti to the villages to carry the Gospel to the perishing, or to help in the revival meetings in other Mission stations. Many requests for prayer are sent there, and as said before the ministry of intercession goes on continually.

Although there are a number of English and American ladies who help in the work, yet the burden rests upon Pandita and one feels, that none but a master hand could organize and carry forward such a work.

I went away on Tuesday morning rejoicing in the privilege of carrying the glad tidings of salvation to a people capable of producing such a woman as Pandita Ramabai.

A Visit to Pandita Ramabai.

By Maria White M. D.

Memorial Hospital, Sialkot City.

YOUR letter asking that I write you the story of my visit to Pandita Ramabai's home for Hindu widows, and the revival there as I saw it has been received.

Every event of that memorable visit is imprinted on my mind, but to transfer it to paper that you may see and feel as I did is difficult to do. From the date of Pandita's first visit to America, her return to India followed by the prayers and support of thousands of Christian Americans, her work, or, I should say, the work the Lord has accomplished through her, has been of deep interest to me.

I have followed her through her struggles in opening up and maintaining a home for high caste Hindu widows in the Sharoda Sadon, Poona, noted the encouragement in the beginning and the opposition and persecution in which even some of the *out-door pupils joined, and the Hindu committee, who had hitherto aided and supported the school, now on account of twenty-five becoming Christians, dissolved and issued a circular letter, asking the guardians of the girls to no longer send their girls to the school. I had read with some surprise of her boldness at the Throne of Grace, when during a camp-meeting near Bombay, where she, with fifteen of her girls, had attended, when she asked of the Lord that two hundred and twenty-five souls be given her before another camp meeting. I had stood in awe at the marvelous fulfilment of God's promise given her at that time. God saw fit to permit a famine in the land and the number in the home in one year increased to three hundred, and before the repeated year of famine had passed away, not three hundred but fifteen hundred, were sheltered and cared for by this loving Christian woman. The home had been removed from Poona and established on the barren rocks of waste land of Khedgaon and named Mukti. A company of earnest Christian women had gathered about her, called of God to aid in this work, among whom was Miss Minnie F. Abrams, who had come to India a missionary in the M. E. church, but who received from on high a special call from God to take up the special work at Mukti, using her own words: "It seemed as if God Himself commissioned me to go there," and though many of the girls soon gave over their lives to His keeping, it was not till 1905 that the Pentecostal blessing came down, shaking the homes to the very foundation.

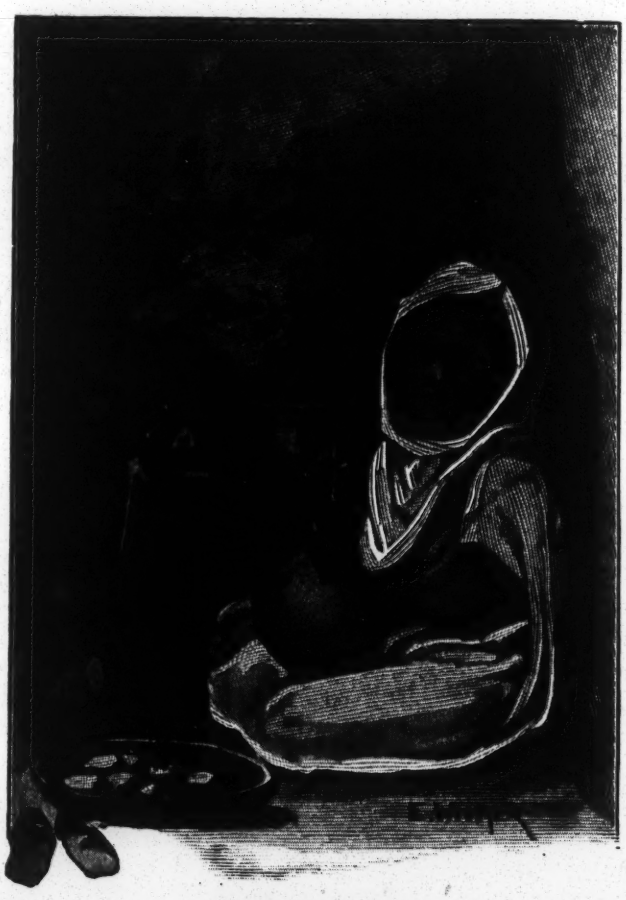
It was now that my early religious training and professional knowledge of the human system rose up in opposition to what seemed to be a nervous, hysterical demonstration, the result of nights of wakefulness and abstaining from proper food.

A strong desire to go and see this institution took hold of my heart and as I had been deprived of my year's rest and physical exhaustion made it clear that I must have a change, I decided to take the trip visiting Ambala Dhela, Aramuttra †Brindabin and other medical missions by the way, learning something of their methods for carrying on work. This was not accomplished without many hindrances being overcome, the most difficult of which being the sickness of our sister, Miss Fulton, but as she seemed much improved, and Dr. Brown had kindly come to relieve me, I was soon on my way.

At Agra I received the news of Miss Fulton's death which so overcome me, as almost caused me to return home. Had it not been for the urging of a Doctor friend, with whom I was stopping, I certainly would have done so.

At Bombay letters reached me making it necessary that the time must be cut

short, and I packed my trunk and went to the station to take the train direct for Sialkot, but after ordering and paying for my ticket, I was no little chagrined to find it was by the way of Poona, a distance round, but passing through Khedgoan; so that there was no reason for my not visiting Mukti. Pondering over this event (as absent mindedness seldom overtakes me) I waited my train, and at two o'clock on a Saturday afternoon found my self standing on the veranda of the



A HINDU WIDOW.

widow's home where there are a long row of guest chambers, waiting to be admitted, when the trained nurse of the institution, and the superintendent of the rescue work, accosted me with, "You are Dr. White of Sialkot, and you will give us some help we so much need. For months we have been praying a doctor might come to us, and now you are here." The surprise, the awe, the joy, that it was of God that I had been taken fifteen hundred miles to answer the prayers of these devoted women. Why had God chosen me while many lady doctors were near at hand and would have given help had they been asked but as had always been their custom they had asked only of God. How I prayed that I might do as He directed and be a willing instrument in his hands, the few days I would be there.

Early in the evening, wearied with my journey, I threw myself on my bed to rest (sleep there is not to be thought of till after midnight) and to listen to the multitude of voices lifted up in prayer, unintelligible to me, as but one sentence could be understood by me in that strange medley, "Blessed Jesus hear us," came often meaningly to my ear. (The language was Marathi and unknown to me.) Another of the visitors came to my room and sat for some time telling me of the mighty work of the Spirit in the beginning of the revival, how some twenty had first entered into a covenant among themselves to pray for a revival in the home, that the circle had widened and widened until the Spirit of God had come in like a flood, and for days no one could eat or sleep. All departments of work and study ceased; like David, they forgot to take their daily food, and "sleep departed from their eyes and slumber from their eyelids." Some were renewed in spiritual life, some cried out for mercy, sin was confessed, forgiveness sought one of another, and friends and loved ones brought in arms of faith to the Throne of Grace. This continued for six months, when Pandita Ramabai decided to regulate the hours of prayer, by dividing the girls into two divisions of seven hundred and fifty each, meeting one daily for two hours and a half each, one section taking their food while the others were at prayer and she asked me

if I would join the seven hundred then at prayer. Hastily arranging my toilet we crossed the narrow strip of yard to the chapel door, but as I drew near and listened to the confusion of voices my soul shrank within me and placing my hands to my ears I said "I can not, I can not stand that noise, I can not enter that building," and stopped helplessly on the top step by the door.

Here again my new found friend came to my aid by relating her experience on her first visit. She said: "When I entered the building and took a seat on the pulpit steps, I felt that I would go wild or must rush from the building, but a voice spoke in my ear: "Be still and know that I am God." I replied: "How can I be still here Lord?" and the voice again said: "Be still for I am God," and I answered, "Still me, Lord, I am not still myself," and almost in an instant I was sitting quietly with God." Lifting up my heart in prayer to God that He might take me into His own keeping we stepped into the room, and scarcely had my foot crossed the threshold when a sweet peace, such as I never had before known came over me, and in the midst of that supplicating multitude, I sat alone with my heart, alone with my Saviour; never in the early morning hour, or nightly stillness was I more alone with God than I was in that room where seven hundred voices were lifted up in prayer; some, like David, could say, with hands out-stretched, "we wept," others seemed writhing in the intensity of their petitions, till their hair would fall about their shoulders. others were lifting up their voices in praise and thanksgiving, but each one in that room was alone with God, undisturbed by any one else. It was a sight, once seen, can never be forgotten, an experience for which through life I shall praise God. During the days following as I passed from building to building any hour of the day or night I could hear from the rooms voices offering that memorable petition, "Hear me, blessed Jesus, hear me."

From that day I have been dumb as to how the Spirit of God works. For the wisdom of God is foolishness with men.

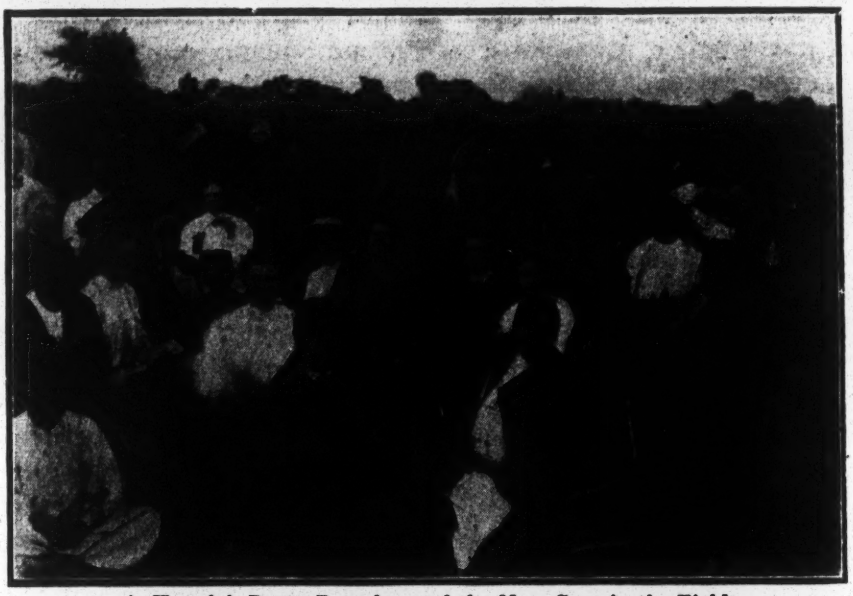
Yours in Christ,

Maria White.

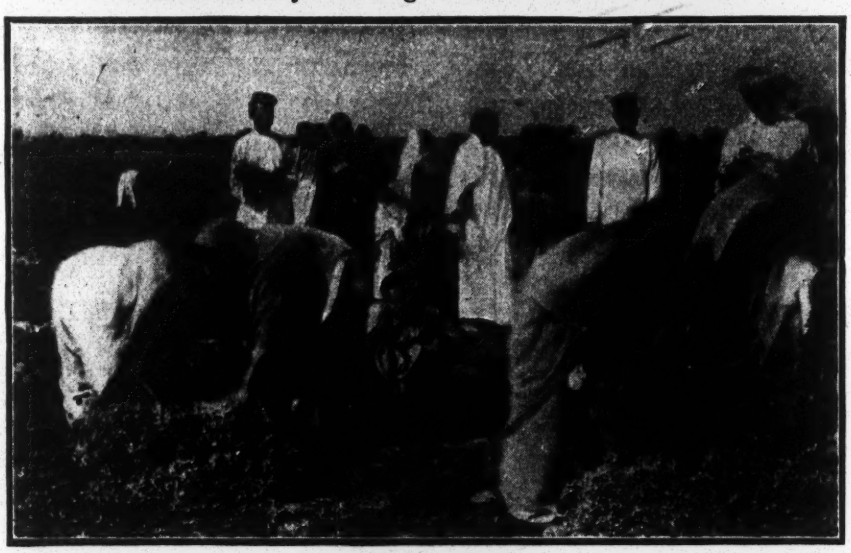
*Girls live in their homes and attend the school connected with the home.

†This story of my trip from Sialkot is given to show how the Lord led me to the home though many hindrances came in my way.

O that men to the Lord would give
Praise for His goodness then.
And for his works of wonder done
Unto the sons of men!



A Hoordah Party Partaking of the New Corn in the Field.



Gathering Vegetables.

Bringing in the Corn.

AGRICULTURAL SCENES AT MUKTI.

Pandita Ramabai.

The Mother of India's Widows.

Mukti, Kedgaon,
Poona District, India.
June 26th, 1908.

To the Women's Missionary Magazine:
Dear Friends—

My mother, Pandita Ramabai, asks me to write to you for her, to thank you for your very kind remembrance of us, and for the gift which you have sent towards the support of the Mukti Mission. We are very grateful to you, and to the Lord who has so graciously supplied our need through you.

You may be interested to know that the Lord has led us to open famine relief work in the United Provinces. Relief is being given there to widows and orphans, and the Gospel is being preached to the poor freely. Please pray that God may be glorified in this new work, and that many may be gathered into His fold.

With kindest regards from my mother, her workers, and myself. I am,

Yours in the Lord Jesus,
Manoramabai.

P. S. We are so sorry that my mother is not able to accept your kind invitation to write an article for your magazine. She has not been strong for sometime, and is not able to do more than her usual work. Please accept our thanks.

M. M.

THE above letter is self-explanatory. Our readers will share with us the disappointment it conveys. The Women's Missionary Magazine has no claim upon the time of this wonderful woman. We only desired to bring her a little nearer to the hearts of our readers in her most illustrious Christian life of faith and service for Jesus Christ in India.

There is nothing in all Christian Missions more remarkable than the history of Ramabai, her life and work. We are grateful for the two visits narrated on preceding pages. In lieu of Ramabai's message we will give a few facts from others who have met her. May the study of this character make the privilege of service wherever we may find our place of duty of more importance to us, because of impressions of her life upon Christian missions. The name of Pandita Ramabai is familiar to many in America. When a young widow she came to our shores and she received sympathy and aid for the great work opened before her and for which her heart was longing. Ramabai's effort in behalf of famine widows and her source of dependence for their support is one of the most signal testimonies to faith and practice in God's promises that is recorded in modern missions. There are factors in making Ramabai the woman she is which date back to forty years before her birth when her father, Ananta Shastri, a student at Poona, was witness of the (to him) astonishing fact that a woman could be taught to read, write, and recite Sanscrit. His tutor was also a tutor to one of the princesses in the household of the Royal Pershwa, and Ananta Shastri made up his mind that knowledge was an excellent thing for a woman as well as for a man, and that his wife should be taught to read also. In due time he returned to his ancestral home in the Mangalore district; but his bride and his mother opposed his efforts to teach the former and he was obliged to relinquish the plan. Years passed, his family grew up, his wife died, and he set out on a pilgrimage. It was in a forest home that Ramabai's childhood was spent. Her father having taken a child wife in second marriage, tenderly cared for her and sedulously taught her to read so that in process of years she in turn taught the sacred learning of the Brahmins to the children of the family. The father was revered as a holy as well as a learned man, and pilgrims and students flocked into his forest home.

It was in this forest home that Ramabai's childhood was spent; and among

her earliest recollections are those of being awakened in the early mornings by one who proved to her a loving young mother, to hear her repeat her lessons. Her love of reading from a child was remarkable. Sanskrit, in which all the classics of Hinduism are written, was to her as her mother tongue. The ponderous volumes which form the scriptures of Hinduism were accessible to her, and she became familiar with their contents and doctrines. At twelve years of age Ramabai had committed to memory eighteen thousand verses from the Puranas. This religious learning forms the highest education of the Brahmin or priestly caste, to which Ramabai's family belonged. She says, "though she was not formerly taught Marathi, yet hearing her parents speak it, and being in the habit of reading newspapers and books in that language, she acquired a correct knowledge of it." In the same manner when traveling about she acquired also a kowledge of Kanarese, Hindustani, and Benguli. In fact she may be said to have a knowledge of all those dialects of India which are based on the Sanskrit, the sacred language of the East. With her parents and brothers all enthusiasts in Brahminic learning and pioneers in the education of women it was no wonder that Ramabai's remarkable talents were cultivated until she became under their instruction a prodigy of erudition."

Ramabai became a Christian in 1883 and she with a little daughter, left her at the death of her husband after eighteen months marriage, was baptized. In 1887 she visited America and throughout her journey in the eastern portion of this land she brought great interest and assistance to her ideal and marvelous work now continued at Mukti.

We have scarcely touched the history of this remarkable woman. We hope this narrative will lead many to read of her life's work and remember her in prayers and offerings that can be shared with our own work.

One missionary writes who lives in Western India, "recognizing God's gracious love and power in his chosen life, we see that Ramabai is now gathering in the girls, who will, with God's blessing, be teachers and missionaries to their own people."

Will you help her by your prayers?

X. Y. Z.

In What Way do Christian Missions Promote Better Conditions and Alleviate Suffering?

By REV. W. B. ANDERSON, Rawal Pindi, India

IT is hard for one born and reared in a Christian land to realize to what extent philanthropy is a direct result of Christianity. In non-Christian religions it has sometimes found a place as an ideal, but it has always been a most transcendental doctrine; a thing held up as a beautiful ideal to which no one was expected to attain, and toward the attainment of which one was not expected to make very great progress.

Hinduism is too narrow a religion to allow of much of a thought of philanthropy. There is ethical teaching in Hinduism of a philanthropic nature, but it is not really philanthropy, not a love of mankind as mankind, rather an ethical kindness to those of the same blood. The Hindu can be kind to those of his own race, or caste. or family; he may be kind to others, but he can be most painfully indifferent to the sufferings of those outside the bonds of blood or race.

Mohammedanism is too bigoted to prac-

tice real philanthropy. There is much spoken of charity and kindness in the Koran, but it is generally stated or construed as charity to those of Islam. Most of the philanthropy of Mohammedanism is a way of winning merit for the philanthropist, and of course such charity misses the very spirit of philanthropy. By this it must not be understood that one never meets with men of kind hearts among both Hindus and Mohammedans, but that these religions as such, are not philanthropists. There are cases of men whose hearts have been touched to do very beautiful things, but their hearts have been touched in spite of their religious environment, and not through it.

It has become quite the fashion in many circles at home to listen to high sounding teachings of Indians concerning their own land. They tell wonderful stories of the glories of India before she was corrupted by Western rule and the missionaries. They extol the beauties of the ethics of Vedas, and sing the praises of the excellencies of the lives of their religious teachers. But the men who are giving such sentiments to the world are not the men of thought and judgment of India. They are men who have learned to prattle in a Western tongue, and to strut on the stage in Western clothes, giving expression to Eastern deceits in Western terms. The thoughtful men of India realize her weakness and need, and are hard at work to better her condition. They are willing to see that she has not yet the best that God has for her, and are trying to find out what that best is. Many of these best and most thoughtful men of India are not friendly to Christianity, and cannot yet see that Christianity is the only solution for the difficulties of India. Some of them are not even very loyal to the present government and think that India could work out her own salvation better if left to herself, but every thoughtful man who has had an opportunity to study the matter and compare conditions is ready to admit that India has much to learn from Christian nations.

Philanthropic Missions

One of the great lessons it has to learn from Christian lands is the lesson of public philanthropies. The idea of a public hospital, or leper asylum, or insane asylum, or rescue home is a new one to non-Christian lands. From time immemmorial in non-Christian lands the sick have been nursed with care, more or less, according to the number of friends they had, while those who had no friends or co-religionists to care for them have had to fare the best they could. The insane have generally been hidden away in solitary misery until death relieved them or turned out to roam as wild men. Lepers have been driven from the home as those cursed of God, and made to secure a living by begging from a distance until they succumbed to their malady, the end often being hastened by starvation.

These things are not things of the distant past in India, that can be explained away by those who boast of India's culture and ethics, but in the boaster's own land they stare him rebukingly in the face today.

When the plague first came to the Punjab a few years ago, and the government was doing all it could to stamp it out, huts were built a little way out of every plague-inflicted city to receive the sick, and medical aid was provided at government expense. Plague broke out in the city in which Kanaya (see "Our India Mission," p. 215) lives. Those afflicted were carried out to the huts by their relatives, and in many cases the relatives, fearing contagion, ran off and left the sick with no one to nurse or feed them. The native medical assistants came statedly to prescribe for them, but it was not a part of their duty to nurse the sick. Many were suffering from the burning thirst of the high fever which accompanies the plague. Kanaya, nearly eighty years old, and nearly blind, stood the cries of agony of these people as long

as he could, and then went and told them that he was a Christian, but that he had come with water, and that whoever would drink from his hand was welcome to it. Many took food and drink from the hand of the despised Christian, and with the true spirit of Christ he served them until he himself was stricken with the dread disease. This is only one fair illustration of the contrast between the spirit of mercy of the Christian and the non-Christian.

In a large Indian city an insane man sat for years by the side of a much traveled street, absolutely naked, groveling in the filth, a most horrible and repulsive sight. Only last winter he was removed to a government insane asylum through intervention of a British civil surgeon.

In almost every Indian city and town are still to be found wretched lepers sitting begging by the roadside.

No, whatever the East may or may not have had that is beautiful and good, she has not yet learned that it is right and possible to care for helpless unfortunates. One thing that Christian missions are doing is to show non-Christian lands how to establish and conduct institutions for the care of unfortunates.

Of course many who have only scorn for Christian Missions will point out the fact that not only Christian missions, but Christian government in the East is establishing these philanthropic institutions. Such people traveling through these lands will see large buildings correctly labeled as such institutions as are established for the care of unfortunates. Without more knowledge of the matter they will run home to tell people of what they have seen, and that it is not Christian missions at all that are helping the East, but that it is Western government. On investigation they would find that one of the most painful things about philanthropic institutions in non-Christian lands is their failure to do that for which they have been founded. It is a case of having the finest guns, and the most effective projectiles, and the most powerful powder, and men behind the guns who cannot shoot and will not learn. The government can put up fine buildings of brick and mortar and wood. She can furnish with the finest equipments of steel and glass. She can provide the most suitable beds and clothes, and stock the purest foods and medicines, but there is one thing that she cannot provide until it is provided by the mission, and that is the man with the real heart of philanthropy to carry on the work of the institution.

Only Christianity Can Supply Men With Real Love for Mankind and Devotion Enough to Impel Them to Give up their Lives in Service of those Who Can Never Give them Anything in Return

Government institutions are still far too few, and even where they are, unless they are supervised by real Christian men, they are either a very meagre success, or a very decided failure as philanthropic efforts.

Aside from the half hearted service that is rendered by the ordinary government institution servant, the cupidity of that person is something that entirely passes the conception of a Westerner. Imagine a sick unfortunate, who has absolutely no money. If he can drag himself to a free dispensary he is first expected to give a "tip" to the peon, who passes him on to an assistant who receives a tip (likely through the hand of another) and then his medicine comes from the hand of a compounder, who expects another tip. This is a free dispensary. True, the tip is small, but if the man has nothing a small tip is very large to him. This is not written to reflect in any way on English surgeons. There is no class of men in India, who are more noble, and generous, and unselfishly devoted to duty than the civil surgeons who have charge and oversight of the public philanthropic institutions. They do the work that is within their power in a manner that is worthy of the highest praise. In this part of their work they are helpless.

They cannot carry out the details of their work, nor even give it very close supervision, and they cannot make men to have the spirit of love and service. Only the Spirit of God can make such men, and this He is doing through Christian mission. Not long ago a missionary in India had ocasion to observe the state of a leper asylum with a view to taking over the supervision of it from the government. During his observations he found that the lepers from the asylum were allowed to sit in the bazars of the city and beg. That this was necessary because a large part of the money that was provided for them by government never got past the pockets of the various agents through whose hands it had to pass in coming to them. That although regular grants were made for medicines, the only thing that came for the use of the lepers was some carbolized ointment; they did not even have quinine for fever. That at one time during this period of observation, the man who dressed the sores of lepers was absent and no provision was made for any one in his place. At that time the ignorant watchman who was left in sole charge of the asylum had some disageement with the inmates about the amount of tips he received from them, and discharged the conservancy servant and the waterman. The people were afraid to touch the well, because that would make it unclean, and had to sit in the hot sun to beg the farmer people who went past to draw them water in the name of God. (For merit.)

This is not given as a very special case. It is only given as a sample to show how utterly impossible it is to do anything for the East by simply putting up institutions, as long as they must be manned with people whose hearts are saturated with selfishness and baked in the fires of lust for gold until nothing is too cruel for them.

Love of God Manifested

In contrast to this the lives of some of those in the Christian institutions are shining examples of how the love of God can be manifested through man to his unfortunate brother. Some Christian assistants prove unfaithful to their trust, but the mission institution is generally known in the city as the place where the medicines are pure, and the treatment is really free to the poor, and all the service is loving service. Missions are really doing a work that will make philanthropy possible in the East some day. They are drawing men to God, the great Fountain of Love, that His love may flow out through them in real philanthropy.

Then, of course, there is one thing that missions are doing for the unfortunate, that only Christian missions could do, they are giving men the hope of eternal life. To see the need of such a hope one need only go to a leper asylum. Here are men and women who have nothing to hope for in this world. They are cast out from their homes. they have no hope of recovery from their disease, and so no hope of ever returning to the society of men. They are really sitting and waiting to die. Christianity comes to them with much escape from their suffering, with loving hearts and kind hand to minister to their diseased bodies, with all the comfort that can be procured for them in this life, and with the knowledge that they are not sinners above all other men and cast off of God, but that the blood of Jesus can cleanse them from sin here, and that through His blood they may find life eternal.

Perhaps philanthropic missions, as such, may never be able to do much of permanent value to a race, but philanthropy. which is the necessary result of real mission work is the lever God uses to lift a race out of misery into sympathy and love. To establish missions as philanthropic agencies, primarily, will not likely result in the largest lasting good, for its good is dependent on the presence of the missionary, and is limited by his power to serve. To establish missions to bring men to Christ, primarily, is the way, and the only real way, to serve the unfortunate sufferers of a race. The suffering in non-christian lands cannot be imagined by those who have not seen it, nor can such have any conception of the need there is to bring Christianity to these people to serve men in this present time, as well as to open for them the gates of eternal life for the future.

What Have Missionaries Done for the Cause of Temperance?

By MRS. W. T. ANDERSON, Zafarwal, Punjab, India.

TO answer this question in a word one might almost say that in Mission lands all that has been done for temperance including all social reforms, has been done by the missionaries.

Who else is there indeed to do it? The heathen religions of many of these old countries do indeed forbid intoxicants and their leaders might be supposed to be the ones to take up these things for love of their own country and the preservation of their fellow countrymen from the ravages of western rum. But remember their religions are dead religions, their tenets without life, their prohibitions without power to restrain. We do often, indeed utilize their sentiment in our aggressive work—alone they do but little. The European civil and military residents of these countries are not to be much lookcd to in this cause. Indeed their influence generally militates against it—more's the pity! Out in these countries, as they are, only for the living they can make or the position they can acquire, they do not, generally speaking, look upon themselves as philanthropists or consider these things "in their line" even if they be abstainers themselves. The great majority call themselves moderate drinkers though their standard of moderation is fixed each for himselt and has ended in many bright lives wrecked. The example of these has too much weight with aspiring, godless, young India who, thinking only of getting on in the world is quicker to copy the vices than the many, real virtues of those they see in coveted positions of power and influence.

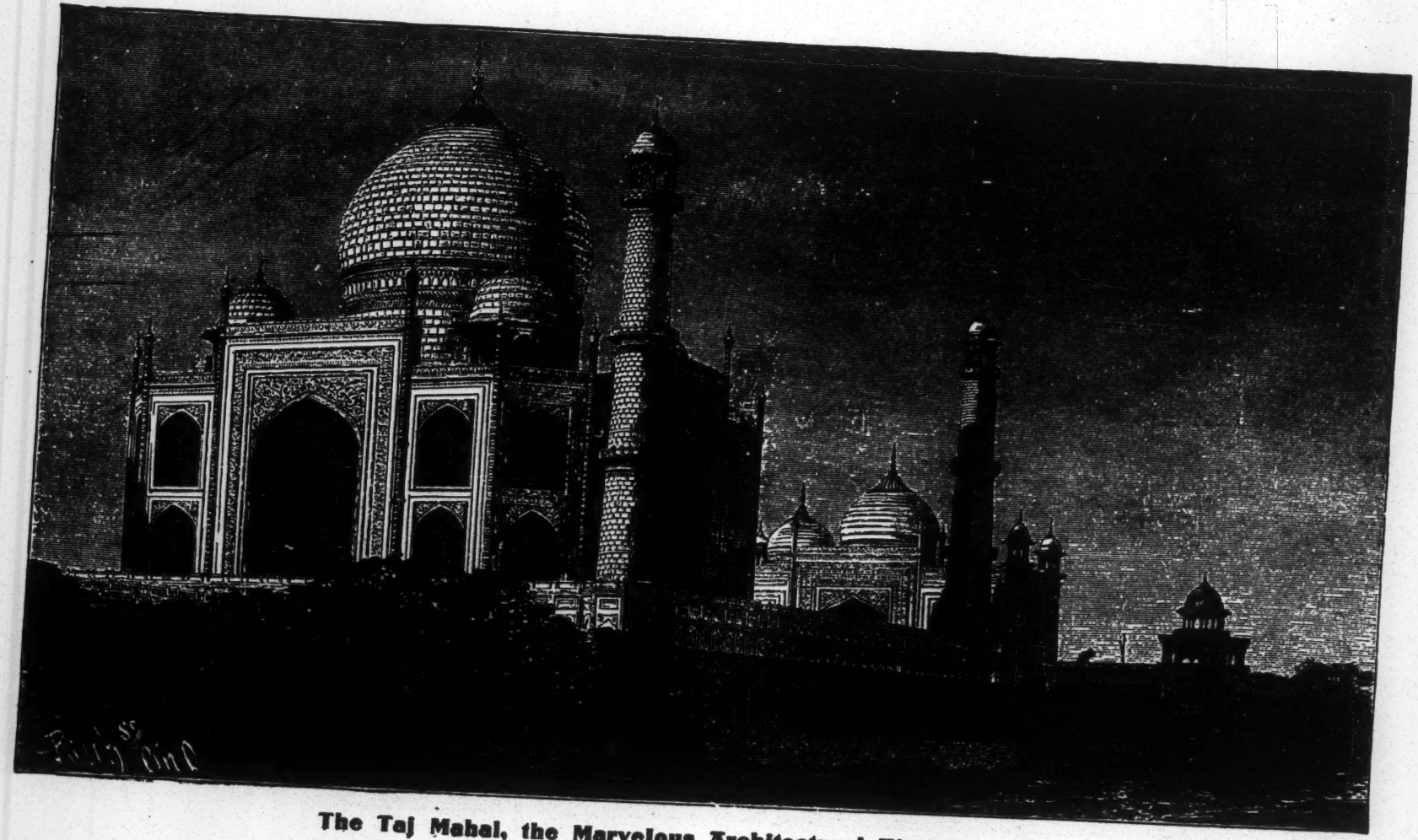
America Leads the World in Temperance Reform, as She Beats the World at Hard Drinking

Even the missionaries from old world countries, the German countries, French and even English are not universally total abstainers. (Ninety per cent of India's missionaries tetotallers.) Where then might one expect the laity, the official class to be?

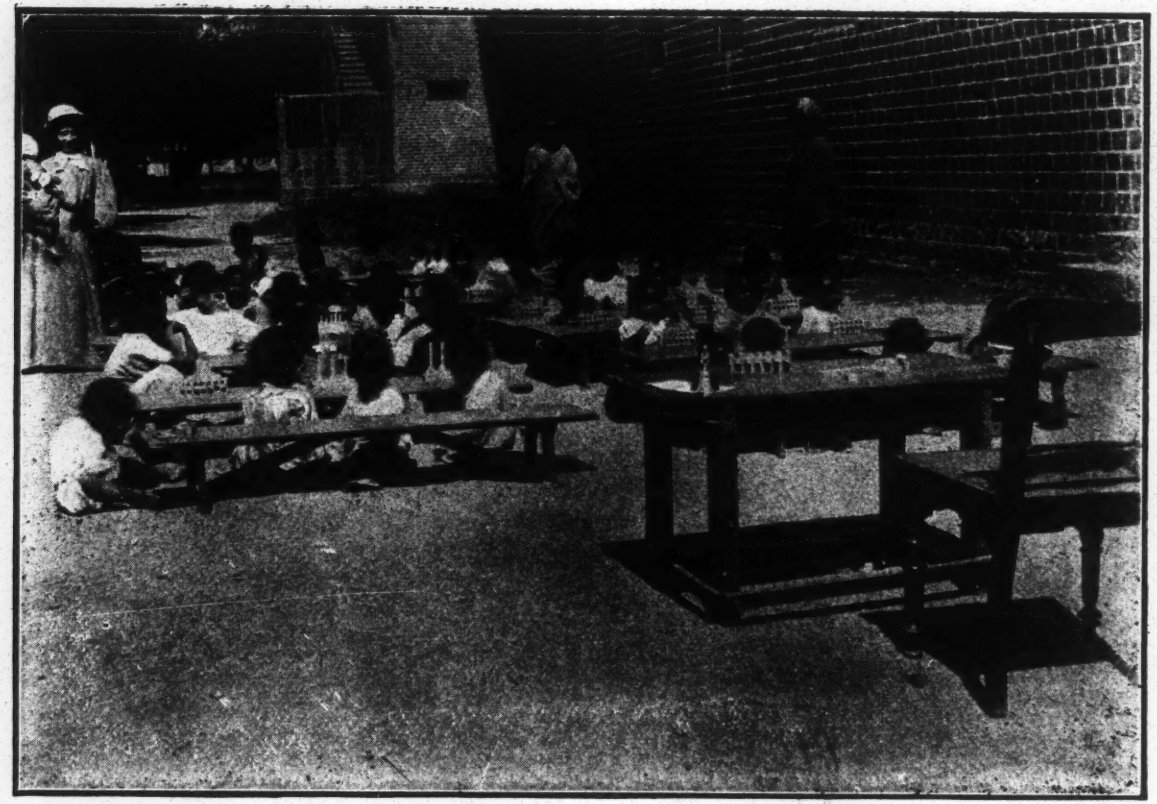
Though, praise God, we have many in dividual exceptions, the European communities at large cannot be credited with temperance reform work.

True, we are sent, as Paul says, not to baptize, but to preach the gospel—not as philanthropists but as missionaries, evangelists, to save the soul rather than to elevate the social position or alleviate bad conditions of the body. But all these are inseparably connected, inasmuch as the influence of the gospel, direct and indirect is always to elevate the mind and alleviate distresses of the body as well as to save the soul.

This country of India was never as a heathen country to say addicted to drink. (Some mountain districts are sad exceptions to this general condition.) The Hindoos do use liquors at their weddings and some of their fairs but I suppose their being so largely vegetarian in their diet has tended to keep them from any marked enslavement to the vice. Their sacred book in a general way also forbids it, though to certain of their gods no offering is so acceptable as country liquor! The Mohammedan religion of course makes one of their strongest tenets the hatred of wine—wine and swine's flesh being alike abomnible! However holding before the faithful the belief that in Paradise with their seventy beautiful virgins, each as their consorts, they may drink without stint from their River of Life which is of fragrant, spiced, red wine! The taunt in the mouths of Mohammedans often is, when Christ is presented to them, "You



The Taj Mahal, the Marvelous Architectural Work in India.



PHILANTHROPIC MISSIONS.

A Kindergarten Class Out of Doors at Mukti, More Enduring than the Taj Mahal, India's Most Noted Architectural Work.

would have us become Christians and drunkards, eh?"

However it is the Mohammedan who has not become Christian, rather than he who has, who falls prey to the insidious temptations of the present age; for, while he may hold the tenet tenaciously, he has not the Life within to save him in his hour of temptation. The Christian brother has that Spirit within whose fruit is temperance—self control.

W. C. T. U. and M. E. Church Pioneered Temperance Work in India

The Woman's Christian Temperance Union, that grand organization of protective motherhood, has reached out to all heathen lands through her many "Round-the-World Missionaries," Mrs. Andrews and Dr. Kate Bushnell who were used of God to the exposure of state regulation of vice for the English soldier in India, to its confounding and cessation for some years. (Like the domestic hearth-pet its lives are not all yet exhausted and the fight is again on, now.) Another, Miss Clara Parrish did an inestimable work for Japan in her tour and stay, also, Miss Ackerman, Miss Slack and many others. To whom did they come for help and helpers? To the missionaries, and their visits have been followed by the buckling up of the armor of the already busy missionaries to a little more special effort to educate and to agitate, to rescue and to prevent.

The American Methodist Episcopal Mission has been the pioneer of this work in India, I think. Their Conference has for some years had a standing "Temperance Committee." Their conditions of membership in the native church include total abstinence, and all their evangelistic workers and mission paid agents are pledged to the non-use of tobacco! In this they are, I fear, far in the lead of our Mission and all others I know of. Our Mission also is forming a permanent "Committee on Reforms" this year which I know will be practical.

The Bhil country among the mountains of Central India is one very especially addicted to drink. There the Canadian Presbyterian Mission is making a sober, industrious people of those who were never free from the influence of liquor.

The missionaries have some influence on Government. In many places individual missions or missionaries have adopted Scientific Temperance Education in their schools and now in two o the five British Provinces of India Government, School authorities have adopted it in their code of compulsory studies. This has been through missionary appeal, influence and example. It is the Missionary conferences and Conventions which, from time to time, send in protests against the covert transgression by the Indian Government of the Home Government ordinance abolishing all state regulation of vice for the English soldiers Last fall's Annual Meeting minutes of our Mission bear record of such strong protest—sent to swell the aggregate.

It is missionary women who have been, these past few years, going into the very jaws of the slimy serpent, into the very haunts of hell to hunt out and rescue from lives of horrible (religious) debauchery, the lives of sweet, innocent little girls offered as gifts by their parents to a life of the service of the celebate (! ! !) priests in the Hindoo temples all over India. It is petition after petition, and representation after representation by the missionaries, hunted out and substantiated by them at the peril of their lives which is influencing Government to consider the forcible abolishment of this abomination against the will of the people as they abolished widow burning (suttee) and child murder in the long past.

Missionaries Have Protested Against Importation of Liquor

Missionaries have had influence in protesting against Christian nations allowing their traders to make merchandise of the souls of men through rum.

Who does not remember the tour of the dear frail old Dr. J. G. Paton through our own United States for this very purpose?

The missionary is far too much in earnest as an evangelist; far too busy saving the souls of men to ever be a mere philanthropist, but being so determined upon the full salvation of the soul and the life of his people he is the best of philanthropists. For when a man has learned and knows that in reality his body is the temple of the Holy Ghost, he is protected from those fleshly lusts that war against the soul.

I end by saying again that what has been done has been done by the missionaries, but it is all too little. Pitiably yet inadequate against the greed of unscrupulous men and the blindness of mistaken statesmen who force upon these oriental countries occidental vices for the sake of a revenue which brings in its train outlays and expenditures to the Government as three to one and to the citizen wretchedness and poverty.

But we are too busy to do the instructing we might; to give the warnings necessary; too tired to translate the literature into the myriad vernaculars of the country; too worn out and over burdened for it all. All our cries begin and end the same, these times. How long, how long must the work wait for reinforcements. How long the ov r ripe grain bend and loosen from its stem for lack of laborers for the harvest.

Do You Believe This?

[By Amos R. Wells, Boston, Mass.

THE CHURCH IS THE BODY OF CHRIST. We say it so often that often we cease to think of it. Nevertheless the Church is the body of Christ. When He would walk among men today, as he walked to Bethany, or Emmaus or Sychar, He must use your feet or mine. When He would speak, as He spoke in Capernaum, or in the Temple, or on Hattiu, He must use your mouth, or mine. When He would take little children in His arms, or lay a cool touch on a fevered brow, or lift a wounded traveler from the Jericho road, He must use your hands and arms or mine.

As the missionaries go forth and tell the glad tidings, teach in the schools, or heal in the hospitals, it is nothing less than the body of Christ doing those things as he did them in Gallilee and Judea. But can you imagine an eager spirit shut up in a crippled half paralyzed body? The story of "The Wood Carver of Lympus" tells of a vigorous, ardent young minister whose body was paralyzed by the falling of a tree. That keen, inquiring mind, those active, loving sympathies, the godly ambition to help mankind were henceforth preserved within the four walls of a little room. Are we not imposing some such fate on the most eager, loving soul in the universe, the heart most anxious to help? How much He is longing to have done that His body does not do!

Those that look widely see that the world is full of pitiful appeals to Christ for His wisdom, His strength, His comfort, His healing. For every one call that we hear, He hears thousands. And yet His body lies half dead! The body is doing something; yes. A finger is moving, scarcely moves. It is moving to good purpose; modern missions are the prime glory of the church; but it is scarcely more than a finger. The body seems paralyzed. Oh must there not be impatience in Heaven, dire disappointment; and distress of heart? Were not ten-tenths of the body healed? But where are the nine?

Suppose that Christ, weary of the members we are affording Him, should

come again in the body. Suppose that He should appear as a modern man in New York City ten days hence, and prove His Deity by undoubted miracles. He enters Bellevue hospital, and by a word sends all the patients home rejoicing. He crosses Blackwells Island, opens cells, releases the prisoners, and transforms them into pure men; releases the insane and dismisses them in their right minds. He gathers in Central Park all the hungry ones, and feeds them bountifully with one loaf of bread. He goes up on Morningside Heights, and preaches a new and even more wonderful Sermon on the Mount. He treads the solemn path of Greenwood Cemetery, and calls back life to the saints and heroes here buried.

If all should happen, the newspapers would speedily chronicle the marvels in the largest headlines. Telegraph wires would be charged with the great event, and, as never before, railroad trains and boats bound for New York would be crowded with passengers, while vast throngs would be compelled to trudge here on foot. Then, if the burden of His speech should simply take up His last words of nineteen hundred years ago, if He should repeat His command to go in His name and make disciples of all nations, how quickly would men offer their money and themselves, what fabulous sums and what armies of workers would instantly be at the disposal of the mission boards!

In city slums, in frontier mining camp, in the narrow lanes of Canton and the forests of Uganda, in the temples of Madura and on the plains of Patagonia, the great, glad news would speedily sound—"God so loved the world that He gave His only Son!"

Can anyone doubt that all this would happen, and happen in just this way, if Christ should come again in the flesh? But if that is true where is our faith? Do we actually believe what we pretend to believe—that our Lord *is* here now as really as ever He was in Jerusalem? Do we really believe that His last words from Olivet are His present eager desire? *Is it belief* when the sight of the eye, the hearing of the ear and the headlines in the daily newspaper, would make so vast a difference? *Do we really believe?* Or do only a few believe—the few that are half sneeringly called "missionary enthusiasts?"

When all the church members believe, will not those things promptly and surely come to pass precisely as if our Lord were here again in the flesh?

O Christ of Calvary, my Redeemer, whose right it is to command, help Thou my unbelief! Help me not to wait for clearer orders. Help me not to wait for any one else. Help me to live as in Thy presence and hearing Thy voice. That Thy will may be done, and Thy Kingdom come, over all Thy earth. Amen and Amen.—*Missionary Review of the World.*

"WHAT we have today we owe to Missions. And as we enjoy the fruits of peace and safety and purity and justice, shall we not listen to the voice, 'Freely ye have received, freely give'?"

C. M. I.

Foreign News Budget.

India.

An Appealing Letter.

Mrs. W. T. Anderson, while nursing a child sick with typhoid fever, writes the following:

"When one in these times is required to write something interesting for the Magazine one feels something as those must who sat down by the rivers of Babylon and wept pathetically pleading off from the demand to sing their Zion songs 'in this strange land.' News for the 'News Budget' is required, but we have no news. Our eyes are strained toward the west looking for a sail, our ears are strained toward our homeland, towards our dear home church in whom we have never ceased to trust that she yet would hear and heed our impassioned wails, our despairing cries, our sober, logical presentations of the needs of this dying land, and send reinforcements—reinforcement that would in business, in war, in any other work than church work, be considered reinforcements. Why is it that in the business of our King we are so easily satisfied—so self-gratulatory?

"This land sees the advance agent of many a large firm or business sent here to build up that business in this land commercially new to them. They send a man or a woman of judgment (a year ago Heinz' Pickle Co. had a man and a woman for some time in India on their way around the world) and when these have found or made an opening and set forth the demand for immediate occupation, for men of push—for funds—the firm rejoices that they have gained their prayer and respond according to the demands of the case, even at sacrifice to some other parts of their business or of their pleasure.

"One very frequently sees reference these days to the Moravian church and the statement that 'what they are doing our church can do.' But does any one really think of such a thing? They send one missionary out of every one of their congregations (quoted from Dr. Stewart in May Magazine) sitting down in fashion of apostolic days and choosing such proportion. Do we? Do we consider such a thing? No! among us that would be considered well nigh barbarian. To give to Mission lands what has been begged for in our appeal one for every 25,000 people to be evangelized would require one missionary to every congregation or congregations of 650 members and a fourfold increase in contributions (quoted from Mrs. Haidee Ewing Rankin in May Magazine.) But is it contemplated or looked upon as a possibility? Do we consider it? I think not. It would mean too nearly a revolution in our living. A worker at home writes: 'The church requires as much as the world in style of living and dressing.' The Moravians—are they a stylish people with elegant churches, homes and clothing? Are they not rather plain to painfulness?

"Do we then preach asceticism? For asceticism itself not at all. But when there is a large family, is it considered asceticism in the older children to live and dress plainly that the little brothers and sisters die not of cold and starvation?

"'News for the Budget.' I have no news. That these in this land dearer to us than life—Christ's blood-bought heritage—your brothers and sisters are being born and dying without Him at the rate of 150,000 yearly, and that we are heartsick in any inadequacy in the midst of it all can no longer be news to you. We are like the besieged in a fort—straining our eyes for advancing, rescuing columns, like the early colonists who had heart for naught but to sit on the beach to watch for a sail, meaning the salvation of a cause grown desperate. We say, 'We have piped to you and you did not dance, we have wailed to you and you did not mourn.' Jesus says, 'Why call ye me Lord, Lord, and do not the things which I say?'"

My Dear Mrs. Stewart:—

I have written the best I could for as

I say, I just feel too sad and disappointed to write news If we write of the encouragements of these revival times, yet it does not stir the church; if we write of the desperateness of the situation of the heathen, yet it seems to produce only a sigh and end there. Use it or not, please, according to your judgment. I did think they surely would send us something quickly after our terrible loss in Susie's death. I guess I'm somewhat depressed.

But if you think this too much of a denouncement and tendency to do harm rather than good please do not put it in. I only want that done which ought to help on in this fight for the Kingdom.

Yours affectionately,
Minnie P. Anderson.

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Mrs. Anderson has written from her heart and her knowledge of the needs. If we fail to be impressed it is bad enough—if we only stop with the "sigh" it will accomplish nothing. The women of the church are asked for an additional FIVE CENTS PER MONTH, or to increase their offering on an average of SIXTY CENTS during the year. This would increase the total about FIFTEEN THOUSAND DOLLARS. The foreign work would have its share, and an increased number of young women would be in the fields of Egypt, India and Sudan within the year. Can any smaller sacrifice be asked? Must our Missionaries despair and fall dead at their posts all because of over work? That is exactly the situation now. Mrs. Anderson does not over draw the account. What will we do?—Eds. Women's Missionary Magazine.

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Sargodha, India, June 22, 1908.

Yesterday, Sabbath, I went with Mr. McConnelee to village No. 71 to help with the Sabbath School. We were surprised when we drove up to find the church gone. It was only a covered shed and the strong wind of the evening before had carried it away. Fortunately the good sized school building was near and we had our meeting there. One hundred and ten Christians were present and nearly every one knew his lesson. I was pleasingly surprised to hear them give the subject and golden texts of the review lesson with all books closed.

My class was one of little girls. It was a pleasure to teach them yet it would have been more so had they known how to keep still and be taught. The custom of the country is to teach by memory. In the day schools the children learn largely by repeating after the teacher. We gathered in the class and I said "What is the subject?" They said, "What is the subject?" I said, "No, this is a question." They said, "No this is a question." I said, "Be still and listen to me." They said, "Be still and listen to me." After a long time I got them to stop and understand the meaning of my words, then we learned the golden text and four of Brown's catechism. But it took all my powers of discipline to keep those little ones behaving respectably; Sara stuck a pin in Rakki, Barakati pounded Elizabeth over the head, Fazl Bibi took Maryam's card and because I took them both Fazl Bibi fell on her face on the floor and remained in a pout during the rest of the lesson. A teacher's patience would give out altogether if she did not remember the kind of homes from which the children come.

Many of the little ones had a pice or a handful of wheat for collection and they seemed very proud to hand it over to the treasurer.

When the Sabbath School was over and we were ready to start home a number of people from the outside approached. Among them was a woman who was crying as if she were in great sorrow. She came near, jabbering something which I did not understand. I knew that a couple of days before a Christian man from that village had died in the hospital of fever so I took for granted that this was that man's wife and said, "Sister, don't cry, your husband has gone to be with God." She laughed. So did the Padri's wife who was standing near I said to the Padri's wife, "What is the matter?" Her reply was, "Why Miss Sahiba, the woman said her husband has just been arrested and put in jail."

M. Alexander.

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Egypt.

Cairo, Egypt, June 1908.

One of the most encouraging features of our work here in Cairo is the English Sabbath School which closed for the year with a rally service on June 7th.

The School, though conducted in English, is composed of representatives of different nationalities: Armenians, Jews, Greeks, Italians, French etc. The School is almost entirely made up of girls, though we have a few boys since

some of the girls have influenced their small brothers to attend. We usually have from thirty to forty present each Sabbath, while the collections for the year have amounted to thirty dollars. The money is always devoted to Mission work, and the girls manifest great interest in sending it to help others less fortunate than themselves. This year it is to be given to the Synod for work among women.

At the close of the School each morning it is the custom for the teachers to take turns in reviewing the lesson. Often visitors have kindly consented to do this and very helpful and interesting have been their words.

Many girls would like to attend but are forbidden to do so by their parents because they fear their becoming Christians. One girl upon being asked to come to the rally service replied, "I would like to come and will try to influence my father to let me."

It is the custom of the five teachers in this little School to meet in a side room, before the service begins for a season of prayer. This is done while the pupils assemble. And as we realize our dependence upon the Father we give Him thanks for any encouragement and blessings that have come to us in our work for Him.

Some time ago one of the girls expressed a desire to come out and make a public profession of her faith in Jesus Christ as her Saviour and Master. She sought her teacher during the week and asked for instruction and prayer and guidance and gave evidence that she was heartily sincere in her desire to become a Christian. Her friends in the School noticed a change in her character and commented upon her gentleness and kindness. So she was to unite with the church at the next communion.

In the meantime, her parents heard of the daughter's intention to become a Christian and forthwith the difficulties began. Her father being a very dissipated man and her mother a wicked woman, they threatened the girl and told her if she united with the Protestant church they would beat her and drive her away from home. She is only a frail girl of fourteen and an only child, so what could she do? In great distress and tears she came to her Christian friends declaring over and over again how anxious she was to confess Christ before men She was finally comforted with the assurance that even though she might not become a member of Christ's followers in the formal way that every day she could confess Him in a thousand ways before men and thus manifest her allegiance to Him as her personal Saviour.

We have reasons to know that many others of these young lives have been led into the Kingdom.

Mary S. McCampbell.

Editorial.

The power of God, for the work of God, must be the watchword of every worker. Then alone will our mission work both in its *extent* and its *intensity*, be able to overtake the thousand millions who are still without the knowledge of Christ. *Murray.*

Self is the only prison that can ever bind the soul,
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last.
—Henry Van Dyke.

IS $100,000 TOO HIGH A STANDARD FOR A THANK-OFFERING???

Correspondents to missionaries will do well to read the following and remember it when writing to missionaries. One stamp may not seem very much but where there is a large and frequent need of its use there is a needless sacrifice on part of our missionaries. Let us not forget this. *Enclose coupons for return postage.* It reads as follows:

"Arrangement has been made by which those who write to missionaries and desire to furnish postage for reply may purchase reply coupons. The coupon presented at a postoffice in almost any foreign country will entitle the person presenting it to receive without charge a postage stamp of that country equivalent in value to a five cent United States postage stamp. The reply coupon is not itself good for postage."

THE WOMEN'S MISSIONARY MAGAZINE FOR SIXTY CENTS A YEAR. THIS INCLUDES THE LARGE JULY NUMBER. CAN ANY ONE AFFORD TO DO WITHOUT THIS PERIODICAL?

Can we write too much or too urgently of the needs. We are in receipt of letters regularly urging the necessity for more missionaries. The church at home is the only available source to provide this need. Prayer conferences, and petitions to the throne of grace all point to those who have become responsible through the providence of God to supply the means to provide the laborers. Because some people weary of the call is no excuse whatever for taking a vacation on our obligation. The needless and un-Christian sacrifice of strength and even life on part of those going to the mission fields may be attributed to the occasional missionary appeal. A monthly meeting to study the field or hear an urgent appeal, a monthly collection, if convenient, a prayer in public, occasionally a sermon, none of these move to real down-right mission work. No, we can not be told too often that whether we go or send we are alike responsible for the immediate evangelization of the world.

"WE RECOMMEND THAT EVERY PRESBYTERIAL CONTRIBUTE THE SUM OF $5.00 PER YEAR TO THE CONTINGENT FUND OF THE WOMEN'S BOARD." Recommendation No. 5 adopted at May Convention.

"A young convert on the west coast of Africa, saved out of the most horrible savagery, came into the house of God on Christmas Day to offer a gift on the Lord's birthday—for they observe Christmas Day there, not by giving their best to each other, but by bringing their best gift and offering to Christ Whose birthday is being celebrated. At the

close of the service they came in a procession to the front of the church, each offering the gifts they had brought for the Saviour. They were so very poor that most of them only had a handful of vegetables to bring, and some only a bunch of flowers to show their good will. If anyone could bring a coin worth a penny or two it was counted a particularly valuable gift. But here came this girl, sixteen years of age, and just saved out of panganism, and from under her old dress she drew a silver coin worth 3s. 6d., and handed this to the missionary. He was so amazed at the magnitude of it he at first refused to accept it, for he thought she must surely have got it dishonestly; but lest he might create confusion he did take it, and called her aside at the close of the service to ask her where she got such a fortune as that. She explained to him very simply that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him as a slave for the rest of her life, and had brought the whole financial equivalent of her life of pledged service and laid it down in a single gift at the feet of her Lord!—*London Chronicle.*

No more impressive idea of self-sacrifice could be placed before our readers on the eve of another annual Thank-offering occasion than the above incident. We read of self denials here and there in Christian lands, but often it appears as if Christian civilization has no record of real self denying. One must too frequently go to the frontier of mission lands in order to learn of the great value placed upon the Christian life.

Are we willing to be outdone in making denials by those so destitute of this world's goods as we read of in this little narrative?

"He that loseth his life shall save it." We all admit that there is nothing too precious to give to Christ and His cause but do we go far enough in our belief? Now and then we know of some real self denial, but seldom anything that costs real pain and humiliation. Without any further comment let us read the above together, and determine each one for our own selves what makes the difference in different localities in our estimate of giving to God.

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Words of Appreciation.

The following kind words are from Mrs. Henry W. Peabody, chairman of the Central Committee of the United Study of Missions:

Aug. 10, 1908.

My Dear Editor:

I have just laid down your August Magazine with its illuminating articles and pictures. I was deeply interested in the articles on Industrial work which women of all denominations have studied in Gloria Christi this past year. I wish all might have had this Magazine for reference. It is a great thing to "publish the tidings" as you are doing. Mrs. Porter and Mrs. Crawford were of the greatest assistance at Chautauqua. We hope you will all come next year. It is a joy to unite in our plans for the Lord's work. I wanted to send you just this line of thanks and appreciation. I am so glad to have the Magazine.

Sincerely yours,

Lucy W. (Mrs. Henry W.) Peabody.

Beverly, Mass.

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The Summer School of Mission Chautauqua Aug. 1—8, 1908 proved a season of great importance to very many mission workers.

The mission study classes are proving more and more a success every year and the coming togther of 740 women—young and old—under the wise instruction of Mrs. Henry W. Peabody, and Mrs. W. A. Montgomery, gives promise of great results in the future. The names of 201 women registered as Presbyterians shows that denomination in the lead. The Methodists stood second, the Bap-

tists third and the United Presbyterian fourth with sixty members. Among the last named were Mrs. E. M. Hill, Mrs. N. W. Stevenson, Mrs. J. A. Crawford and Mrs. Mary Clokey Porter of our Women's Board. Mrs. Crawford was one of the instructors in the Junior class, and has been appointed as chairman of the committee in charge of the literary exhibit for next year's Summer School, the first week in August. Mrs. Porter is continued as a member of the General Committee in charge of the School of Missions and will have charge of the Junior Conferences one year hence.

The moving pictures illustrating mission work in Oriental countries under direction of the Young Peoples' Missionary Movement, Thursday, Aug. 6, was an object lesson that will not soon be forgotten by the immense audience present.

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ONE HUNDRED THOUSAND DOLLAR THANK-OFFERING EVERY YEAR AS A STANDARD OF SPECIAL GIFTS WOULD PROVIDE THE LARGE NUMBER OF MISSIONARIES SO MUCH NEEDED NOW IN THE FOREIGN FIELD AND ELSEWHERE.

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Pittsburg, Pa., Aug, 8, 1908.

Editor Magazine:—

In examining the life membership roll as found in the July Magazine, I notice the omission of the following names: Mrs. John McNaugher, Mrs. Howard H. Smith, Mrs. Jacob P. Taylor and Mrs. Mary E. Pierce. Please make corrections in your earliest issue. Sincerely,

Mrs. J. B. Hill.

Sixty Cents a Year Additional

If every one contributing regularly to the work done through the Women's General Missionary Society would *increase* her contribution sixty cents a year (5 cents per month) there would be an increase of nearly $15.000 next year. This statement was made by the Statistical Secretary at convention. This sum would enable the Women's Board to provide for the immediate demands and guarantee sending more missionaries each year to every field.

It seems that no smaller or more reasonable calculation could be made just now. There are many of us who could and should exceed this additional contribution by adding more than sixty cents a year. Others could not add anything but a large number who can, should plan at once to do this much and more.

It is worth trying. Understand the proposition. If you already give one dollar a year through the Women's Missionary Society give this year one dollar *and sixty cents.* What ever you give add to this *sixty cents a year or five cents a month.* Many thousands of dollars will flow into the treasury as a result of such definite determination. Let us extend the enthusiasm of the dime offering this way. Let us do it without any further urging. The needs are so great. Now is our best time.

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THE GRANDEST SIGHT I HAVE EVER SEEN IN INDIA, IS NOT THE TAJ AT AGRA, ALTHOUGH THAT IS BEAUTIFUL BEYOND DESCRIPTION, BUT THE CONGREGATION AT MUKTI TEN MONTHS AGO.—*Emma D. Anderson.*

Study for the Month.

OCTOBER—PHILANTHROPIC MISSIONS.

(Fifth Study From Gloria Christi.)

1. What bearing has the parable of the Good Samaritan on philanthropic missions?
2. Describe the work of Pundita Ramabai.
3. In what way do Christian missions promote better conditions and alleviate the sufferings of the blind, insane, lepers, and unfortunates in general?
4. What have the missionaries done for the cause of temperance?

The Mountain People of Kentucky.

The above is the title of a book written by a mountain boy, William H. Haney, to vindicate the ancestry and good name of this people. Some writers claim that "they are the descendants of convicts, who in the early days escaped from the prisons of other states and fled to the mountains for refuge." But careful investigation reveals the fact that they were English, Scotch, Irish and French Huguenots, who came to this country to escape religious presecution. The majority of them settled in the mountain country of Pennsylvania, west of the Susquehanna, and from there they pushed out along the Appalachian mountains and formed Southern colonies.

Their names, their dialect and their songs indicate their origin and "many of the aged fathers can trace their ancestry to the Old Country."

"They spring from men who had hearts of oak and hands of iron," and instead of being convicts, history, old tombstones and the long list of names on the Revolutionary soldiers' pension list, are convincing proof that they stood for truth and right, and shared largely in shaping the destiny of our nation. They have been an isolated people, shut off by mountains, from progress and the onward march of civilization.

While their friends on the plains came in touch with the outer world and kept advancing they began to deteriorate, not from lack of intellect but from want of opportunity.

Their religion gradually became mixed with superstition; enmity came between families that soon became deadly feuds wiping out entire families and they believed that "your business is none of my business and my business is none of your business," and if a man wished to make, drink or sell intoxicants he had a perfect right to do so unmolested. But within the last decade a wonderful change is noticed. Civilization is making rapid inroads. The iron horse is scaling the mountain tops, bringing them markets for produce, coal, timber and oil. Berea college, established more than fifty years ago, on the dividing line between mountain and plain, is the open door through which the mountain boys and girls are getting a glimpse of the world beyond, and are carrying higher ideals of life back to their homes. Already schools, colleges and churches are springing up in almost every county on the mountain side. Love to God and fellow-man is killing feuds; they feel that drink is not conducive to improvement so they make it "their business" to inform on "moonshiners;" the youth who attends a dance forfeits his religion and gambling is not tolerated. If a young man plays cards "he is classed in a low grade of society regardless of his education or profession."

Their minds have been dormant for so long that, now the opportunity is offered, they bring a willingness, yes, eagerness to learn and strong healthy bodies to endure, that make them rivals with those who have had every advantage.

A worker among them says: "There is not on this continent a people more accessible or more responsive to the Gospel, more appreciative of Christian education, or more capable of intellectual development. Robt. Clarke & Co., Cincinnati, $1.50.

S. J. R.
Springfield, O.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

A Thank Offering Message

How to aid the Thankoffering Movement

In every congregation choose a committee to plan the work. This committee should be composed of the President and one active member from each society. This committee should be an example in giving; a committee personally devoted to the cause of missions; a committee not afraid to put forth efforts to secure an offering from every woman, and child in the congregation; a committee full of prayer and enthusiasm. Prayer is absolutely necessary—much earnest daily prayer for guidance, for wisdom, for grace.

Enthusiasm is necessary. Enthusiasm is contagious and once a committee becomes filled with real enthusiasm, you may be sure that the result will be—*Success.*

Why did one society the past year gain seventy-three new members in three months? Because of a devoted, enthusiastic leader and a band of enthusiastic helpers.

Why did this same society gather in $270 in dimes and several Life Membership fees after the regular Thank-offering was given into the treasury? Because of this one consecrated enthusiastic leader.

Why did one of the largest Presbyterials of the church give less to the Dime Fund than did anyone of many Junior Societies? Because there were no leaders to put forth efforts.

Have one woman possessing the true spirit of enthusiasm as chairman of a committee in every congregation and where is the seer who can tell whereunto our Thank offering may grow? Societies! Seek to know at once what your present Thank-offering committee is doing for the coming Fall offering? In every case where little effort is being put forth—stir up your committee to personal zeal—or appoint a new committee and have as its chairman the most liberal and enthusiastic woman in your congregation, and have her keep in close touch with the Presbyterial Thank-offering Secretary in order to gain and to give help in the work.

In every case where there is lack of success may not the cause be traced to lack of enthusiastic, prayerful effort on the part of the officers of societies and the Thank-offering committee?

During the vigorous campaign of effort put forth during the past winter for the dime fund and the life membership fees for the Silver Anniversary Thank-offering there were made some genuine discoveries of hidden talents among the women of the church.

God raised up earnest active leaders for this commendable effort—all over the church. As a result the dime offerings amounted to $6,050 and the Senior and Junior life membership fees to $5,575.

God waits to help push even greater efforts for this fall's offering. He is always ready to do His part. Are the women and children of the church ready to do their part?

Organize for active work these coming three months. Make success your chief aim, and when the treasurer's books close with December 31st, the Thank-offering Treasury will prove that God has crowned your efforts with success.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

"HIS WORDS OF FAITH STILL RING WITH STEADFAST NOTE,
TO LEAD THE WAY TO PERFECT VICTORY!"

Mrs. J. A. Alexander, Secretary, Crafton, Pa.

OUR SPECIAL WORKERS.

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

IN MEMORIAM

Mrs. H. C. Dean, First Secretary Young People's Department.

By Mrs. S. S. Wilson.

Sad indeed it is to announce to the readers of the Women's Missionary Magazine, the death of Mrs. H. C. Dean, for many years a member of the editorial staff.

This event, painful to us, but, as we believe, joyous to her, took place on July 29, 1908, at her home in Xenia, Ohio.

The sympathy of our readers is desired for her husband and children, for her mother, for many friends.

It is not the purpose at present to give a general review of Mrs. Dean's life, for that would lie outside the knowledge of the writer. And we believe, moreover, that much of that career, replete though it may have been with holiness of example, benevolence of deed, and sanctity of influence, it is not the province of the public to discuss, even when that public shall be the friendly circle of the Magazine readers.

Others, also, could write more amply and intelligently in regard to Mrs. Dean's connection with various branches of Christian enterprise; but it is with her as a member of the editorial staff of the Women's Missionary Magazine that we are now chiefly concerned.

For years, she had acted her part in that capacity as a servant of Christ and of His church. So unostentatious was she, so averse from self-glorification, that as we write we feel almost as if doing violence to the gentle, retiring spirit of one who often expressed a reluctance to receiving any eulogies. And yet, affection and justice both require that something be now said with regard to her work for the Magazine. Will not those who profited by her labors give a brief space to considering some of the characteristics which she exemplified? And may the reminder of her sacrifices and of her devotion give courage and stimulus to her coadjutors and successors on the Magazine Committee, and foster the spirit of sympathy and cooperation in the hearts of those who read.

Regarding Mrs. Dean as a member of the Magazine force, we think of her in two aspects: first, in her relation to the other members of that Committee, and second, respecting her attitude toward her work and toward those, who, as she prayed, would be benefited by it. We believe

that all her colleagues in this branch of Christian effort will testify to her possession of many qualities which make for unity and comfort in a close relationship.

The present writer eagerly bears witness that during five years of intimate fellowship with Mrs. Dean on the editorial staff, never once was there any ruffling of their tranquil intercourse. So altruistic was our friend, so considerate, so forgiving and patient, that difficult indeed must have been the one who could not labor with her in harmony. Always feeling acutely her responsibility for a certain assigned department, she yet had upon her heart the interest of the entire periodical.

We desire to speak affectionately of her cordiality toward her colleagues, of her concern for their personal welfare, of her wish to aid them in their special lines of Magazine work. Any of her literature—and she had much—was at the command of such as needed its information or suggestion. Many courtesies lie to her credit.

Her humility, also was worthy of emulation if we may use that word in such a connection. Not weak in her convictions, she would yet meekly accept advice, nor did she have an overweening estimate of her own importance or ability. A high opinion of the value of the whole work and of her special branch did she indeed possess, but respecting herself, her own talents or her own attainment, she held but a modest judgment.

Faithfulness in meeting appointments, too, was one of Mrs. Dean's agreeable traits as a collaborator; and we would commemorate also her sincerity and earnestness of purpose. We all believed that she, often in fragility of health, gave herself most completely to the work she had undertaken.

Last in this division, let us speak of our friend's loyalty. And this feature of her personality was manifested not alone toward the other members of the Magazine staff, though we mention it now in regard to her relation toward them Hers was not the type of character which betrays.

It befits now that we should turn from these tender, intimate memories of kindness and courtesy shown by her, of duties borne and, as we trust, discharged together, to tell something of the attitude which Mrs. Dean's mind assumed toward the readers of the Magazine. And first, let it be said, that she never, as we believe, lost the feeling of responsibility to God for them. Sometimes we have wondered if those who read the Women's Missionary Magazine, month by month, have any adequate comprehension of the real concern for their spiritual profit which lies warm, though heavy, upon the hearts of the anxious Committee. Could they have heard Mrs. Dean's prayers for Christ's cause and for their souls, our readers would more readily realize that it was no self-seeking, perfunctory, nor feigned enthusiasm which animated the soul of this faithful woman.

Courage she possessed, moreover, the bravery which enables one to shoulder the daily load, and not to faint when "neither sun nor stars in many days" appear. And this, as exemplified in her, was productive of distinct advantage to the constituency of the Women's Missionary Magazine.

Again, the characterstic of conscientious accuracy was here in a marked degree. Allied to this was her persistency in reading such books and periodicals as bore upon missionary matters. Her heart and mind were both concerned to acquire and to impart information which might be useful in advancing Christ's Kingdom. To verify a statement, Mrs. Dean would spare no energy, but would pursue her research until she was assured of the accuracy or fallacy of some debated point.

In consulting about the financial conduct of the Magazine, the subject of this sketch had constantly before her the safe-guarding of its funds. Posessed of considerable ability in the management

of business, she wished to have the resources of this periodical prudently expended. No charge of extravagance in disbursing the entrusted money could be laid at her door. She, in common with the other members of the Committee, believed that no expenditure is justified unless an equivalent advantage shall accrue to the readers of the Magazine.

But neither worth nor beauty of character may avail to stay the approach of death. It is often when virtue seems most lucent and usefulness most indispensable that He who disposes life in its opening, enduring and closing, sees fit to remove those whom we would fain retain. To some, the cool night of death comes with sweet, merciful swiftness; while for others remains the long twilight of lingering illness. In this latter way was Mrs. Dean called upon to glorify God by patience and faith. His summons she was neither unready nor unwilling to obey, though the wholesome ties and interests of earth must yet have had a natural hold upon her. But with serenity she approached what must be for her the end of all things earthly. The day of her translation, as we trust, to a better world, came on July 29, 1908.

We cannot say what service in God's universe it may now be given her to perform, for that is one of His secret things; but this we know—that in the closing of her work on earth, the Women's Missionary Magazine has lost a loyal friend.

Facing the court house of the city where she spent much of her life and where she made her last home, stands a fountain given by Mrs. Dean and her husband in memory of her father, Mr. A. G. Barber, who passed from earth some years ago. Here the benediction of refreshing water comes for the benefit of man and beast. In the scorching summer days, life is made a little less severe through the generosity of those who erected this memorial. It is emblematical of the effort our friend made to give the pure water of the Gospel to as many as she could reach. Let us who remain do our best to impart the vivifying knowledge of Christ to those who themselves unaware, it may be, are yet thirsting, even famishing, for Him.

On Behalf of the Committee.

Suggestive Program for October

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Romans 15:1.

Topic—PHILANTHROPIC MISSIONS.

Devotional—Scripture Reading, Luke 24 :12-24.

Roll Call—Texts bearing on topic. Paper or talk on the relation of the parable of the Good Samaritan to Philanthropic Missions.

Discussion—Philanthropic work of women at the present time e. g. Pundita Ramabai, Mary B. Reid, Jane Addams, Helen Gould and others.

Paper—The change Christian Missions have wrought in the conditions of the blind, insane and other unfortunates in non-Christian lands.

Closing ten minutes with philanthropic workers in our own mission fields.

Report of the Young Women's Department

This report from our late secretary should have appeared in the July Magazine, but owing to a misunderstanding it was omitted. We regret it very much but are glad to insert it at this late date.

The Recruiting Force

The enterprise of missions interpreted is rallying to World-wide Conquest Exodus 14:15, Speak that they go forward.

There is something inspiring and fascinating in this "all-around-the-earth-campaign," which should especially appeal to the young women. The fact is that in an army of conquest every individual Christian and every Missionary Circle, "exists" to make the message of good news known to all who have not heard, therefore the missionary enterprise is necessarily expansive.

The Headquarters

The Young Women's Department is

the general recruiting office of headquarters, from which earnest appeals are issued and young women solicited, to enlist and enter the Captain's service. The Missionary Movement needs the enthusiasm which belongs to young women. Some one defines enthusiasm as "Love on Fire" and adds that if you would be truly enthusiastic you must believe in the business of making the whole world better in the name of Christ.

The Uniform Name

The recommendation of the Topeka Convention with regard to adopting a uniform name for the societies between the Young Women's and Juniors' having been submitted to the societies by vote, the name Mission Circle has been chosen. Any society may for the sake of the sentiment connected with the name retain the old name but use the one designated by the Women's Board when sending in reports and for the annual roll.

Each year since the organization of the Young Women's Department the ratio of increase has been in tens until this, the fifth year of the organization and the twenty-fifth anniversary of the Women's General Missionary Society, that is during each year it has required earnest effort to secure ten new Circles while during the year just closing there have been reported 40 new missionary centers.

Latest Advices From the Front

This year marks an advance for the Young Women's Department. The Treasurer reports all obligations cancelled for the support of the three young women missionaries, making the whole amount for the special work Fourteen Hundred and Fifty Dollars. In order that each Circle may have a definite interest in the work the suggestion is made that we adopt business methods and have the salaries taken in shares.

The Contest--Mission Book Reading.

Six societies entered the Mission Book Reading Contest. The Young Women's Missionary Society of the Second Church, Monmouth, Illinois, won the first prize—a Ten Dollar Mission Library. One hundred books were read by nineteen members of this society. Two years ago this same society won the first prize in the Leaflet Contest. The young women of North Bend, Nebraska, are entitled to the second prize—Five Dollar Library, a membership of seventeen having read eighty-three books. Honorable mention is made of the following societies having taken part in the contest:

Rock Island Young Women's Society; Hoopeston, Ill. Young Women's Society; Bellefontaine, O, Women's Society; First Church Monmouth, Ill. Y. W. S Total number of books read by 119 young women, 410.

Ready Recruits

Second Samuel 15:16—Behold thy servants are ready to do whatsoever my Lord the King shall appoint.

Ready is the word, *prepared to do* mission work by a course of study.

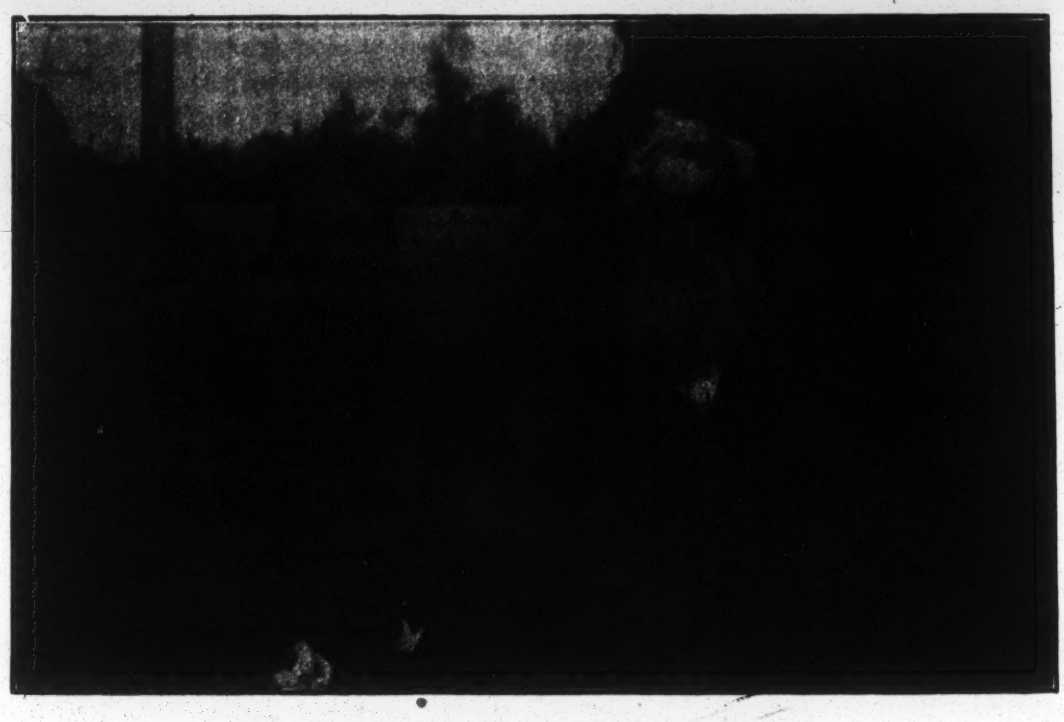
Ready to pray for and sympathize with the missionaries, "who, like lonely pickets, are far in advance of the main army." Thirty-six Presbyterial Secretaries ready to send words of cheer.

127 societies were reported by the statistical secretary, 40 new societies make a total of 167. Some one says that Mission Study in its onward sweep is like a stately march. One thing seems to be certain, that the young women must fall into line or be left out of the campaign. Therefore, energy and determination are necessary, young women, if you wish to keep step in the march. The command is READY · RECRUITS—March To the music of

"ALL AT IT
ALWAYS AT IT
AT IT—IN ALL WAYS"

Mrs. N. L. Wallace.

We cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, to somebody. Beware of too much good staying in your own hand.—Emerson.



MR. AND MRS GLOVER, WHITTIER, CALIFORNIA.

"At Evening Time it Shall be Light."

Whittier, California.

Dear Young Women:—

I thought it might interest you to have picture and learn about Mr. and Mrs. Glover who gave themselves to Christ at our recent communion.

Mr. Glover is eighty-one years old and is entirely blind. Mrs. Glover is seventy-seven years old. She at one time had been a church member, but Mr. Glover had not been, and had never been baptized.

It is a great pleasure to visit their home, and very often I find her with her Bible, reading to him. When I first came to Whittier, Mr. Glover was in the hospital and I visited him very often. He always has called me his "Angel of Light."

I am so happy to know I have had just a little part in the winning of this soul for Christ. May I be instrumental in God's hand in leading many more to the Saviour.

I ask for your prayers for these two old people that "their end may be peace," also that their six sons who are out of the kingdom, may be brought in.

Yours in His service,

Anna H. Torrance.

As Miss Torrance represents us in her work, her happiness is especially ours. May she continue to give us such glimpses of her every day life. Pray for her.—Ed.

Some Excuses for not Attending the Missionary Meeting.

Once a converted heathen woman said, "Do you tell me there are respected women, in Christian homes who do not love and worship their Saviour? How is it possible for them to enjoy their free and happy life without loving and serving Him who has given it to them? It cannot be true."

Yet we know that this is true and the following are the reasons most frequently given for the neglect, and should not be answered with our own words, but with a "Thus saith the Lord."

First—"I have no time, my hands are so tied and my life is so full of care."

God says. "Seek ye first the Kingdom of God and His righteousness." "Casting all your care upon Him for He careth for you."

Second—"There will be a call for money and we have not enough for what we actually need."

God's answer is, "Every man shall give as he is able according to

the blessings of the Lord thy God, which He hath given thee."

"There is that scattereth yet increaseth, and he that watereth shall be watered also himself."

The third is concerning the Home and Foreign Missions. Some believe in Home but not in Foreign Missions.

God's answer comes quick and strong, "These ought ye to have done and not to have left the other undone." "Go ye into all the world and preach the gospel to every creature."

Fourth—"If I attend the meetings I may be asked to take some part, to pray, and I just can't do it."

God's promises are: "Now therefore' go and I will be with thee and teach thee what thou shalt say. "I the Lord will hold thy right hand, saying unto thee, fear not, I will help thee."

Then, as a society we look out over the millions of heathen and think of our small society and wonder if it pays to have our meetings when we are so few.

God says, "A little one shall become a thousand, and a small one a great nation. "There is no restraint to the Lord to save by many or by few."

When the love of Jesus regenerates a heathen woman's soul she gives Him no half-hearted love, no feeble service. How much more should you and I be "always abounding in the work of the Lord."

Let us remmber "That the toils of the road will be nothing when we get to the end of the way."

—Adapted from Missionary Record.

Observe a *real* self denial week or month and give the result to missions.

Tested Plans

The Oxford, New York, Baptist Young People have learned the way to pray. They stop in the midst of their meeting, every Sabbath evening, and, for five minutes, pray for absent members, and the prayers help, for they follow them up by seeking out the absentees. Good. Work and pray.

MY WORK

I know not where, O Lord, my work shall be,
Nor in what field to set my plow;
It is enough to know Thou leadest me;
It should not matter where nor how.

'Tis mine to do! it is not mine to plan;
Man is the channel, Thou the flowing stream.
Led by Thy love alone, immortal man
Emerges gently from the error-dream

Man cannot know where his best work may be,
Nor in what field to set his plow
It is enough to pray, Love, lead Thou me;
It does not matter where nor how!

—Selected.

Every member earn a dollar and tell, at an open meeting, how she did it, and in rhyme if possible.

"Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."—Epitaph on Chinese Gordon's monument.

Junior Leaders Department.

Edited by MRS. JOHN A. WILSON, Editor of Junior Magazine.
230 S. Fairmount Ave., Pittsburgh, Pa.

The Juniors' Special Work for This Year.

The Special work this year for the Juniors is the building of a parsonage in one of our Western States. This work, at first sight will probably not appeal to the Juniors nearly as much as some of the objects chosen of late years. But as it is the aim of the Women's General Missionary Society to give the Juniors under its care an all-round training in the work which, in a few years, will fall

to them to support and direct, it is important that each department of our work should have its turn of being prominently brought to the children's attention.

It lies with the Junior Leaders to determine whether this object, of building a Parsonage, shall seem to the children dry and uninteresting and one to which they grudge to give, or to make it so interesting to them that from this year on, Home mission work and the missionaries who do this self-sacrificing work shall have a new interest to the Juniors.

Many of our Leaders can no doubt tell the children from experience and personal observation what the need for churches and parsonages is in the great Western part of our country. Others can easily read up the descriptions of some of the rough mining and oil towns where saloons and gambling places flourish in abundance but where schools and churches are conspicuous by their absence. With just a little bit of imagination added, you can make your Juniors see a missionary and his family set down with their belongings in such a town. There is no house for rent. Every man lived in a tent till he put up the rough shack he now calls home and there is no extra room for boarders or lodgers. The best the missionary can do is to curtain off the back part of his bare little church and there Mrs. Missionary must keep house as best she can.

After getting the situation before the Juniors as graphically as you can, set to work and plan a parsonage with their help for your poor stranded missionary. Remind them that $2300 is all that the Junior parsonage is to cost. If they find that a couple of hundred dollars more would greatly improve the plans you can tell them you are sure if the Juniors provide the money the Women's Board will gladly see that the parsonage is made just so much more comfortable and attractive. Get them to decide what size of a lot would be desirable and how many rooms would be necessary for an average family. If there is any drawing talent among the Juniors have both outside and inside plans of your proposed house put on the blackboard. When you have drawn from the children by questions the advantages to your imaginary town of your imaginary parsonage, such as showing the inhabitants how the church esteems its missionaries—giving an example of a comfortable, neat, but economical dwelling—establishing a model home in the community, providing comfort and quiet for the missionary to study his sermons and rest after his day's labor and so on, then will be the time to discuss plans whereby each Junior shall earn a sum of money to put into the building of the Junior Parsonage.

The Junior Magazine will do its share in helping you to interest the Juniors. The Editor would consider it a great favor if Leaders knowing of any incident or anecdote or descriptive paragraph which might help in calling the attention of the Juniors to this special work of theirs, would write it out and send it to her.

September 6: JESUS, THE GOOD SHEPHERD: John 10: 11-16.

Introduce the lesson with a description of an Eastern shepherd, showing the Juniors how they lead, not drive the flock, how they seek out good pasture, how carefully they watch by day and by night that no wild animal attack, how they know each sheep apart and how the sheep know their shepherd's voice and will not come at the call of a stranger. Have one read the passage about David rescuing one of his flock from a lion and a bear. Next show in what respects Jesus resembles a Good Shepherd and in what respects we are like the poor wandering silly sheep. The missionary verse in this lesson is the 16th. In it we have our duty pointed out as under shepherds of Jesus Christ to go out and gather in "the other sheep." These other sheep we may find in our own land. It is to seek them and to gather them into the fold that we are sending missionaries to the Indian and the Freedmen and the neglected in our Home mission

fields. And then there are the heathen in foreign lands and surely they too are meant by "the other sheep." Show the kind of under shepherds we need, not hirelings, but good shepherds, like Jesus, who are ready to give up home and country and even lay down their lives for the sake of those whom they go to seek and to save. Give examples of missionaries who have sacrificed their lives for their work's sake.

September 13: MAKING EXCUSES. Luke 14:16-24.

Go over the parable explaining the difficulties—two invitations, one a few days before the feast, one an hour or so before the feast—excuses were things not wrong in themselves. the wrong came in not putting everything aside to attend the feast—it was not the poverty or misery of those summoned to take the place of the guests that brought them the blessing but the fact that they accepted the invitation and came to the feast. Apply the parable enumerating the excuses which Juniors are most apt to make to accepting the Gospel invitation. Draw special attention to the fact that at present it seems as if while those who have had the Gospel invitation for many a year, are making all sorts of excuses, the heathen are coming in multitudes at the very first invitation. As examples tell of the wonderful revival in our own India Mission and of the marvelous results the missionaries are having in such lands as Korea and Manchuria. where the people are accepting Christ in such numbers that whole villages are putting away their idols and begging to have missionaries and teachers sent to teach them.

September 20: LOST AND FOUND. Luke 15:3-7.

It would be well to read over the three parables in this chapter and point out to the Juniors that the three taken together are a picture of the way a soul is saved. The lost sheep and the lost piece of money parables show Jesus' part in the salvation of a soul and the parable of the prodigal son shows our part—that we must repent and "arise and go to our Father."

Apart from the personal application of this beautiful parable, it will be well to draw the attention of the Juniors to the circumstances in which it was spoken. The Pharisees had been complaining of Jesus paying too much attention to publicans and sinners. To show them that however they in their self-righteousness condemned these outcasts it was because Jesus loved them and longed to save them he spoke this parable. Warn the Juniors of the danger of acting like the self-satisfied Pharisees and despising the ignorant, outcast people who have never had the advantages we have had, and who are therefore not nearly so responsible for the lives they are leading than if they had been taught better. Instead of condemning, let us do our best to bring the wandering sheep to the Good Shepherd. The following verses may help to make us realize that our estimate and that of Jesus is often very different.

Po' lil' brack sheep dat strayed away,
  Done los' in de win' an' de rain—
An' de Shepherd he say, "O, hirelin',
  Go fin' my sheep again."
An' de hirelin' say, "O, Shepherd,
  Dat sheep am brack an' bad."
But the Shepherd hes mile, like dat lil' brack sheep
  Wuz the onliest lamb he had.

An' he say, "O, hirelin', hasten,
  For de win' an' de rain am col',
An' dat lil' brack sheep am lonesome
  Out dere. so far f'um de fol.'"
But de hirelin' frown, "O, Shepherd,
  Dat sheep am ol' an' grey!"
But the Shepherd he smile, like dat lil' brack sheep
  Wuz fair as de break ob day.

An' he say. "O, hirelin', hasten,
  Lo! here is de ninety an' nine,
But dere, way off f'um the sheepfol'
  Is dat lil' brack sheep of mine!"
An' de hireiln' frown, "O, Shepherd,
  De res' ob de sheep am here!"
But de Shepherd he smile, like dat lil' brack sheep
  He hol' it de mostes' dear.

An' de Sheperd go out in de darkness
  Where de night wuz col' an' bleak,
An' dat lil' brack sheep, he fin' it,
  An' lay it agains' his cheek.
An' de hirelin' frown, 'O, Shepherd,
  Don' bring dat sheep to me!"
But de Shepherd he smile, an' be hol' it close,
  An'—dat lil' brack sheep—wuz—me!
—Christian Standard.

September 27: AFRICAN CHILDREN (Home and Foreign Missions) Matt. 10:42.

For notes on this lesson see September number of Junior Missionary Magazine. For further help send for leaflets on the subject (enclosing five cents in stamps) to Mrs. John A. Crawford, Literature Secretary Women's Board, 709 Publication Building. Ninth Street, Pittsburgh, Pa.

Treasurer's Report for the month of July, 1908.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbi Hospital	Magazine Fund	Miscellaneous	TOTAL.
Allegheny	268 00	75 00	a67 00		17 00	13 00		28 00												468 00
Arkansas Valley	2 00	27 00		3 00	14 00	2 00	2 00													50 00
Beaver Valley	89 00	29 00	40 00		18 00											5 00				131 00
Big Spring	24 00																			24 00
Boston	35 00		13 00	5 00	5 00	48 00														101 00
Caledonia	19 00		10 00			5 00								7 00						41 00
Cedar Rapids		75 00		14 00										5 00						94 00
Chartiers	7 00	115 00			20 00	12 00	20 00								10 00	10 00				194 00
Colorado	13 00	55 00		5 00	5 00	10 00	5 00													88 00
Delaware	15 00											c25 00								40 00
Detroit					12 00															12 00
Garnett	16 00	27 00	18 00		5 00	8 00														64 00
Illinois Central	3 00		17 00																	20 00
Lake			15 00		11 00		20 00	5 00												51 00
Los Angeles	52 00		8 00	8 00	41 00		10 00													119 00
Monongahela	70 00	1113 00	b177 00	80 00	193 00	14 00														1647 00
New Jersey	25 00																			25 00
Ohio First	52 00	125 00	35 00		18 00	13 00	3 00	7 00							3 00					256 00
Oklahoma	3 00			2 00	3 00		2 00													10 00
Omaha	19 00	4 00	24 00	5 00	17 00		4 00													73 00
Puget Sound		30 00			4 00															34 00
San Francisco		82 00			20 00															102 00
Steubenville						5 00														5 00
Westmoreland	25 00	60 00			7 00		10 00													102 00
Mr. and Mrs. G. M. Paden		50 00																		50 00
Conemaugh Y. P. C. U		200 00																		200 00
Norris Square U. P. S. S., Phil		125 00																		125 00
Tenth U. P. S. S., Phil		125 00																		125 00
Interest	325 00		90 00									30 00		70 00						515 00
Refunded			100 00	3 95																103 95
Miss Alida Hawk		25 00																		25 00
Harvard Heights Congregation									69 38											69 38
Olymphia, Washington									85 00											85 00
North End Allegheny									77 70											77 70
1st Indianapolis									41 63											41 63
Askansas City									19 00											19 00
Springfield, Mo.									28 00											28 00
Lincoln, Neb									75 00											75 00
Chartiers, Pa													55 73							55 73
2nd Providence													42 00							42 00
Items of Cents														2 67						2 67
Total	1012 00	2842 00	609 00	125 95	410 01	120 00	76 00	40 00	395 71			55 00	97 73	84 67	13 00	15 00				5356 06

a For Croation Work—$34.00
b For Italian Work—$184.00
Young Women's Special Work—$45.00

c Mrs. H. K. Galloway, Life Member

MRS. J. B. HILL, TREAS.,
5680 Bartlett St., Pittsburg, Pa.

Needs and Results of Christian Training in India.

EXPLANATION OF FRONTISPIECE (Over.)

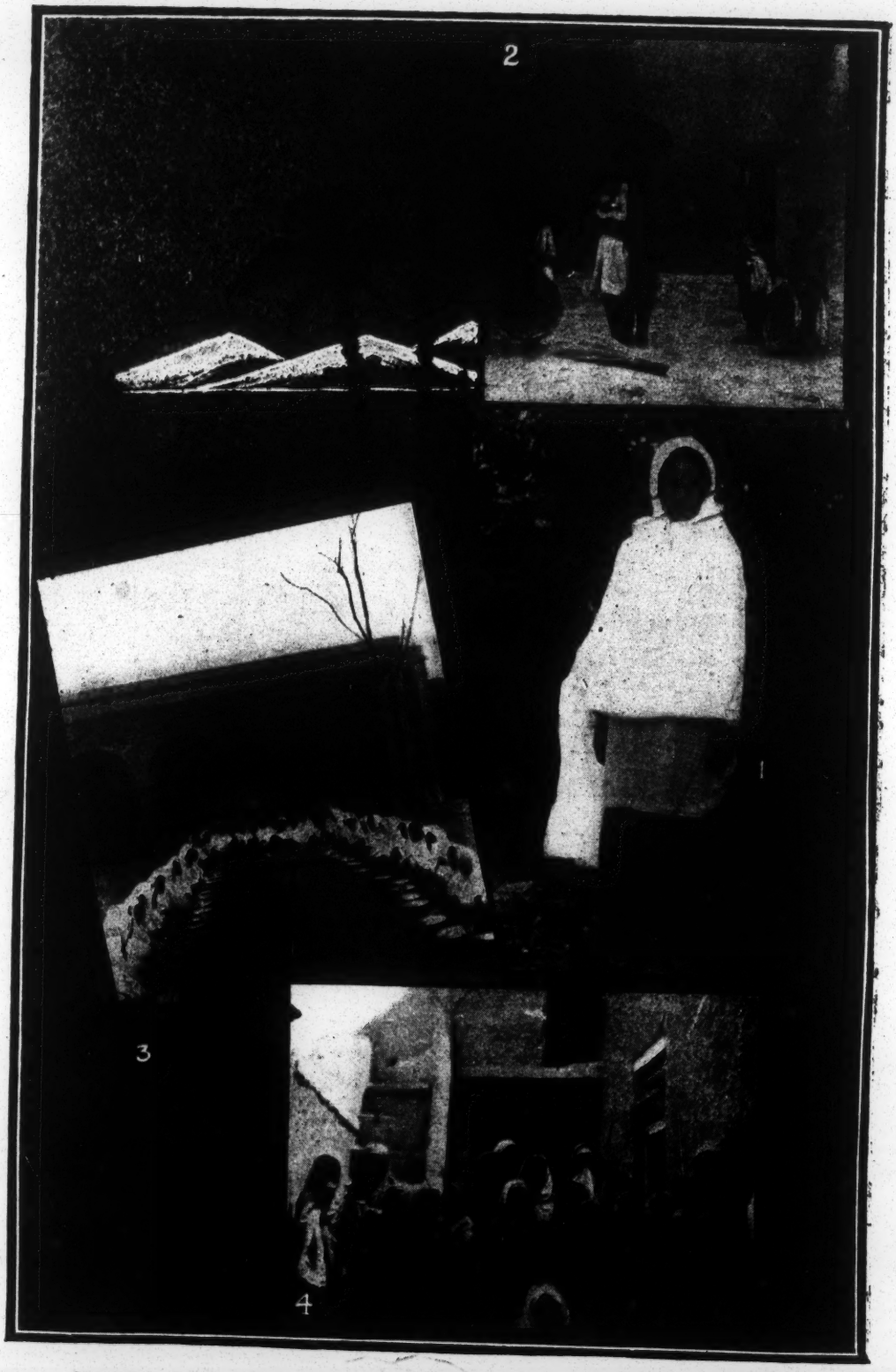
Picture No. 1—BARKATI. In the Boarding School at Gujranwala. Barkati might have been like the sweeper girls in No. 2 picture, but for the training in the mission school.

No. 2—SWEEPER GIRLS. Gujranwala. These might have been like Barkati with the same training.

No. 3—BOARDING SCHOOL GIRLS at dinner. Gujranwala. But for Christian training these might have been like those in No. 4 picture.

No. 4—GROUP OF SWEEPERS. These might have been like those in No. 3 had they come under the influence of Christian training.

When will our Church meet the great needs awaiting it in India?



NEEDS AND RESULTS OF CHRISTIAN TRAINING IN INDIA.

For explanation see other side of this frontispiece.